

PIONEER

September
-
October
-
1993

Volume 40
Number 5





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| <input type="checkbox"/> January 27-29 Cowboy Poetry Elko extravaganza | <input type="checkbox"/> July 8 Antelope Island State Park Picnic |
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| <input type="checkbox"/> February 17 SLC's Restored Beauties Cathedral of Madeline J.S. Memorial | <input type="checkbox"/> September 8 Mining History Tintic, Mercur and highlights |
| <input type="checkbox"/> March 23-25 Great Basin Ely, Ruth Copper Mine, Lehman Caves | <input type="checkbox"/> September 21-23 Denver Amtrak through the Rockies |
| <input type="checkbox"/> April 13-16 Pueblos & Zuni Trading Posts and history sites | <input type="checkbox"/> October 5 Nebo Loop Walker War and historic sites |
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PIONEER

Volume 40, Number 5
September - October 1993

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| Richard Balli | <i>Custodian</i> |

Chapters & Abbreviations

| | |
|-------|-------------------------------|
| AL | At Large |
| BH | Beehive |
| BE | Box Elder |
| BY | Brigham Young |
| BV | Buena Ventura |
| CR | Canyon Rim |
| CV | Castle Valley |
| CC | Cedar City |
| Cent | Centerville |
| CM | Cotton Mission |
| ER | Eagle Rock (Idaho) |
| EMC | East Mill Creek |
| E.Sie | Eastern Sierra |
| GAS | George Albert Smith |
| GL | Glendora (Calif) |
| H-R | Hole in the Rock |
| Hol | Holladay |
| HV | Hurricane Valley |
| JRT | Jordan River Temple |
| LCR | Little Colorado River (Ariz) |
| Me | Mesa (Ariz) |
| Mills | Mills |
| Mur | Murray |
| Og Pi | Ogden Pioneer |
| Oly H | Olympus Hills |
| Oq Mt | Oquirrh Mountain |
| Pai | Palmyra |
| PH | Pioneer Heritage |
| RR | Red Rock |
| SLC | Salt Lake City |
| SL Pi | Salt Lake Pioneer |
| SRV | Salt River Valley (Ariz.) |
| SC | Settlement Canyon |
| Sie | Sierra (Calif) |
| SD | South Davis |
| SH | Sugar House |
| Tag | Tag-a-long |
| T/B | Taylorville/Bennion |
| Tem | Tempe (Ariz) |
| TF | Temple Fork |
| TQ | Temple Quarry |
| TMV | The Mountain Valley |
| Tim | Timpanogos |
| TP | Twin Peaks |
| USRV | Upper Snake River Valley (ID) |

About the Cover

The Sons of Utah Pioneers building which sets on the south side of the hollow at the entrance to Parleys Canyon, is an imposing structure which commands a breath-taking view of the valley.

This beautiful building which was completed in 1981, has drawn people from all over the valley to either use its facilities or just to visit and take the time to tour the building and learn more of the history of the area and the pioneers.

Originally when the SUP decided they needed to have a building of their own, they looked the city over to find a spot that would suit their needs. Every time they thought they had found a place something happened and it didn't work out. Finally a faithful member and his wife came forth with the offer of the land where we now are. Ken White and his good wife were the people who made it possible for our dreams to come true.

Many were the hours which were donated in the building of this beautiful structure. To name names would put us in the position of maybe missing someone, suffice it to say that many thousands of dollars and hours went into the completing of this monument to all we stand for and believe in. We thank each and everyone who had any part in it.

The location couldn't have been better historically. The balcony overlooks the historical road over which so many thousands of pioneers entered the valley, some to stay and a few who chose to go on. This entrance to the valley still remains like it was when the pioneers first came into the valley. The rest have all been built up. A group of citizens determined to try to keep the land as it was originally and they have been instrumental in obtaining the land so that it has been made into a nature walking park where people could go and enjoy walking thorough the area and seeing it as it was

We hope that our members will take the opportunity to visit our National headquarters building if you have not already DONE SO. □

PIONEER DEADLINE

November - December 1993

October 1, 1993

STORIES • PHOTOS • ADS

President's Message

The Encampment in Sparks/Reno Nevada is shaping up to be well attended and should be an informative one for all who participate. I hope those who were planning to go sent their registration in for the early discount before the deadline of August 1st. If anyone has had a change of plans and can still go, registrations will be accepted up to September 20th, 1993, so a count can be given the caterers for the Thursday evening dinner. As you can see on the encampment announcement in this issue, there will be a President's Banquet on Saturday.

The national organization has had an increase of new members so far this year, but the increase is below our projected number; therefore, we still need new members and life members. Our Life Membership is not as costly as other organizations, but it is ten (10) times our annual dues. The life members in the S.U.P. are the backbone of the organization. At the present time a life member is asked to pay \$12.00 a year to help maintain the organization. When the life member was initiated by our early presidents, no one could have foreseen the costs would escalate as high as they have. Inflation costs have eaten up the early life member costs. The national organization relies on the membership for support of our annual budget. We have different programs like the tile program, silver medallions, special gold temple medallions, etc. to help finance the budget each year.

Tile- The Forever Wall

You have until December 1st to get your name on a tile.

If you have not already availed yourself of the opportunity to purchase a tile with your name on it or that of your children or even your grandchildren, there is still a little time left.

We have 65 tiles left to complete the wall. I decided to have my children and grandchildren's names put on some tile and added to the wall. One day they went with me to the building and you have never seen any more excited children than they were to think they had their names on a "forever" wall. They said they would be remembered just like the pioneers upstairs. Needless to say, I was so glad I had decided to spend the money.



Our tile program of \$35.00 for a ceramic tile on the wall in the entrance stairway to the lower hall, will end on December 1st, 1993. If any member wants to have their names or other family names added in this program, please send your orders in before the deadline. Contact the office with your orders.

On October 21st, 1993 the Mormon Meteor will be placed on display in the State Capitol. The car has been completely refurbished by the family and unveiling will take place on the date mentioned.

The National Society has been asked by the Governor to take part in the ceremony. Wendell Ashton has been asked by Governor Leavitt to chair the event. A dinner will be held that night at the Marriott Hotel and all are invited to attend. Dinner costs and time will be announced later in September. Please

This project was taken up many years ago as a way to help pay for and decorate the new stairway that had just been finished in the front of the building. Many people have commented on how nice the pattern looked on the tile and after they took a closer look, they thought it was one of the loveliest ideas they had seen. Some of these non-members of the SUP ended up purchasing a tile. If they can do it, surely we can manage to purchase just 65 more tiles to complete this project.

Please, reach down in your wallet and come up with the \$35 it will take to purchase a tile. You'll be glad you did.

REMEMBER

December 1st is the deadline! □

put this date on your calendar and plan to be in attendance at both programs.

We should all be proud of our heritage and work to preserve the stories, histories, and place markers where these sites may be preserved. If any chapter would like to place a marker on the Mormon Trail, these sites have been located, marked and numbered on maps and our Trails and Landmark Chairman Paul Badger can give you assistance if you call him.

A committee has been formed and is working on our Modern Youth Scholarship criteria for funds from our Modern Day Pioneer fund. These requirements should be announced at our Encampment this year.

I appreciate the work you all have been doing this year. It is a pleasure to represent you all and visit with you in your meetings. Jeanne and I are still planning on visiting as many chapters as we can during the remainder of this year.

Bless you all in all your endeavors.

Sincerely yours,

Frank A. Brown
National President

New Members

| | |
|-------------------------|-----|
| Morris E. Bird | CC |
| Eugene Bond | AL |
| Grant J. Budge | BE |
| Jennings D. Conner | BE |
| David B. Danielson | TF |
| Richard G. Ellsworth | BY |
| Sterling Wayne Hanks | SC |
| Don Rue Hickman | BYU |
| Charles Donald Holladay | Hol |
| Marion L. Horrocks | BE |
| Vern Hunter | BE |
| Edward Chipman Laursen | BE |
| Robert L. McCook | Tem |
| Frank D. Olsen | BE |
| V. Ben Porter | H-R |
| Todd B. Salisbury | BE |
| W. David Smith | AL |
| Paul Lucas Venema | AL |

Life Member

| | |
|---------------------------|----|
| 2434 Sterling Wayne Hanks | SC |
|---------------------------|----|

Men want to join us,
they just need to be asked!

Name

Memorialization

| | | |
|----------------|---|-----|
| Mary C. Keller | 1 | N/M |
| Harbon Heap | 3 | LOR |

A SPIRITUAL EXPERIENCE

Mark Cuthbert

The following incident was taken from a letter following the dedication of the San Diego Temple, written to Florence Youngberg.

"My wife, Georgianna and I have been serving as temple ticket and volunteer coordinators for our ward. Most of a million people visited the temple during the open house. This was the first time that an open house was conducted using reservations and a ticket system. We were in charge of processing the ticket requests from all of the members in our ward. (Mark and Georgianna live in Poway, California.)

At times we felt as if we were processing most of those million people ourselves. I'm sure by the time that the two months of ticket reservations were over, we had taken requests and then written names on over 5,000 tickets.

Working at the temple during the open house was fun. All of the people that came seemed to have a feeling that this was a special place. Georgianna usually served in the interior of the temple as a hostess. I was stationed in the parking lot to assist people with special needs. I saw so many people return from the tour with smiles on their faces and they thanked us for the opportunity to feel of the special spirit there.

The dedication was a spiritual experience that I shall not ever forget. Because we had been ticket/volunteer

coordinators we received special tickets to sit in the Celestial Room for our dedicatory session. The session was conducted by President Monson and talks were given by Elder Oaks, Elder Eyring and Elder Perry. Elder Oaks led the congregation of over 2,200 saints in the Hosanna shout and then the choir and congregation sang the Hosanna Anthem. I had never heard the Anthem before. I'm fairly confident that it's only sung at the dedication of a temple. The choir begins and sings two verses and then the congregation joins the choir singing "The Spirit of God Like a Fire is Burning." The choir sang counterpart to us and the room was filled with more energy and spirit than I have ever experienced. There were more than 2,000! I just know that the choirs of heaven joined us in that holy anthem. The rest of the saints were seated in other rooms of the temple and linked to us by closed circuit monitor. It was very difficult for me to be able to sing the words because the spirit was so strong. Near the end I looked into the tower of the temple and the veil was very thin. I felt the presence and love of both Lovell (grandfather) and my sister Debbie there with us, along with a countless host of others that were there to celebrate with their mortal families. The spiritual outpouring that we've experienced with the construction of this temple has been wonderful."

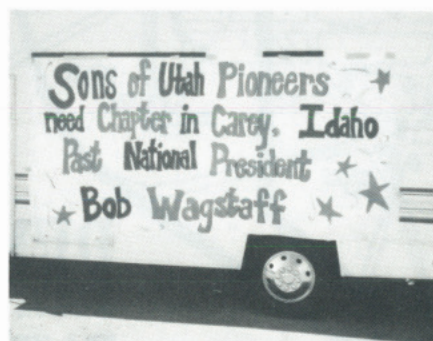
Mark has been a life member of the SUP for a number of years. He and his wife have several beautiful children and are active in the Poway Ward. Mark is a nephew of Glen Youngberg. □

Get the Word Out

Robert T. Wagstaff, Past National Pres.

A call from Carey, Idaho invited us to attend the big reunion at the High School. My father was a teacher there and most of my brothers did attend that High School. At one time my father was on the High Council there as well as teaching.

2,000 were in attendance at the parade and I thought why not enter something to advertise the "SONS OF UTAH PIONEERS." I didn't come home with ten charter names, but the advertising was certainly left there and I am satisfied the town of Carey is loaded with Pioneer ancestry and a little further work could succeed.



While we were there, Ruth and I were asked to speak in their Sacrament Meeting. This gave us an opportunity to tell them about the Sons of Utah Pioneers. □

Have You Visited Our Library Recently?

Our library is becoming quite a popular place to visit and work in. We are averaging about 60 people a month, sometimes more depending on the weather. We feel this is good for only being opened three days a week. We hope that as time goes by, we may add many more people to that number.

Most of the people who come are finding much material. The other day, one woman walked out on a cloud because she had been able to find forty family group sheets that she hadn't had before.

We have had some groups come to attend classes that we hold, for anyone who is interested. Another woman called to thank us for our help in organizing and writing her life history.

We want to help you get started, but we can't help unless you come and give us a chance.

We have received some new books and records lately. We received a copy of the Big Cottonwood Stake History of the First Five Years. We have also received "Historical Events in the life of John Sutherland." Other books include, "Holladay-Cottonwood, Places and Faces..." "Mathew Bristow Wheelwrights Diary", and many more.

We want people to know how very much these contributions are appreciated. For several years we have been receiving the donations of a little magazine called "Sandpich", it tells stories of the people and history of SanPete Co. Many people find that magazine very interesting.

The Pioneer histories are coming in fast and that is appreciated. It has been suggested that a picture of the person would add interest and value to the manuscript.

REMEMBER: Library hours are:

Tuesdays- 9:00 a.m. to 4:00 p.m.

Wednesdays and Thursdays -

9:00 a.m. to 9:00 p.m.

Call for an appointment if you want to use the Computer...484-4441.

CREATIVE AWARDS

Trophies-Plaques-Gifts
and Engraving
2020 East 3300 South, Suite 13
Phone 486-3056

Reno/Sparks or Bust... 1993 Encampment

Sponsored by the Eastern Sierra Chapter of SUP
Don Watts, Chairman

September 23, 24, & 25, 1993

Historic and Scenic Highlights:

- Donner Party Trail and Donner State Park • Mormon Emigrant Trail
- Mormon Battalion Members Trail • Mormon Station - First Settlement in Nevada
- Virginia City and Comstock Lode Area • Reno, Carson City, and Sparks, Nevada
- Lake Tahoe, Donner Lake and Pyramid Lake • Sierra Nevada Mountains
- Wm. Harrah National Automobile Museum • Museums-Sparks Heritage Foundation Nevada
- Historical Society, Harolds Club Gun Collection
- Wilbur D. May Museum, Nevada State Railroad Museum • Nevada Museum of Art

There will be guided tours, great food, fun and entertainment in an area that never sleeps. Come by car, plane, train, tour bus, R.V. or camel caravan, but be sure and come.

Enjoy the great warmth and hospitality of northwestern Nevada.

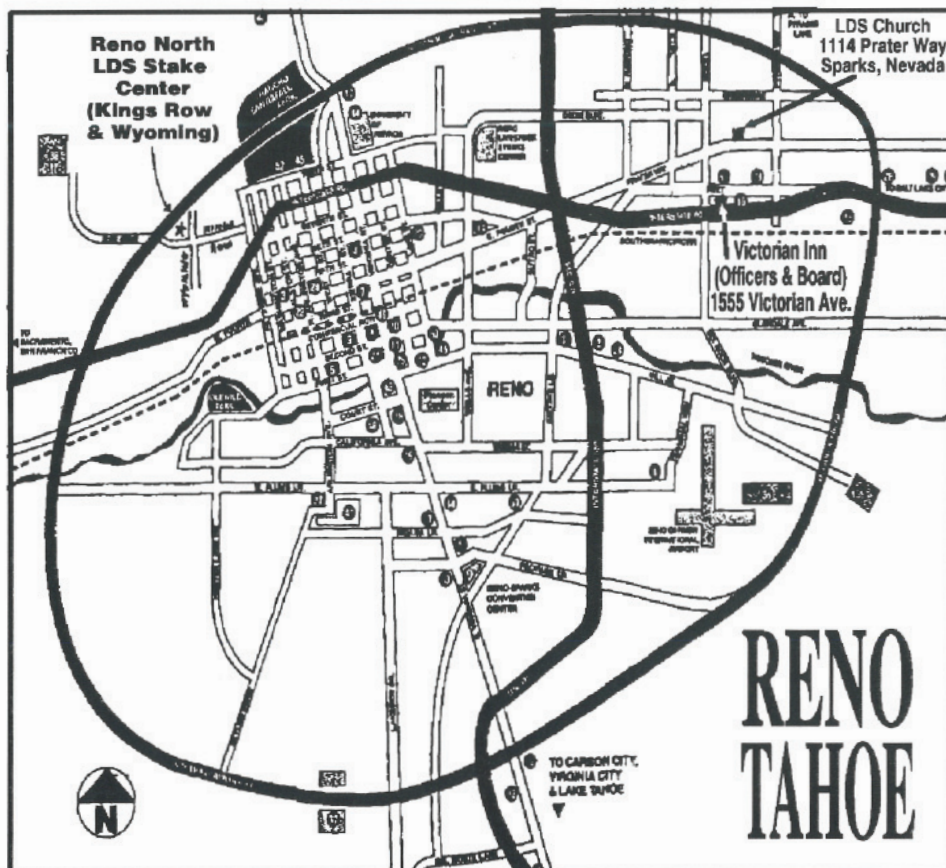
There are many motels, hotels, and R.V. facilities available. Motel rates start at about \$30.00 and go up. Sparks will be the center of activity and most meetings and meals will be in Sparks.

The nearest motels are as follows:

Victorian Inn 1555 B Street/Victorian Ave. (702) 331-3203

Motel 6, 2405 B Street/Victorian Ave. (702) 358-1080

Blue Fountain Inn, 1590 Victorian Ave. (702) 359-0359



**Make reservations early
since September is one
of the busiest months of
the year in Reno.**

**For additional
information call:
Don Watts
(702) 358-4900 or
send mail to Eastern
Sierra Chapter, SUP
846 B Street
Victorian Ave.
Sparks, Nevada 89431**

**Don't
Miss This
One**

REGISTRATION FORM - 1993 ENCAMPMENT

SUP ENCAMPMENT SEPTEMBER 23, 24, and 25, IN SPARKS, NEVADA

PRINT YOUR NAME AS IT SHOULD APPEAR ON YOUR NAME TAG:

MEMBER _____ SPOUSE _____ PHONE _____

ADDRESS _____ CITY _____ STATE _____ ZIP _____

Basis registration fee is \$85 per person. This pays for all meals and programs, your packet and all the other unseen costs associated with the encampment. Your Early Bird Discount is \$10 if you register on or before July 31st. \$75.00 until July 31st - \$85.00 thereafter.

SCHEDULE OF EVENTS

DAY ONE - THURSDAY, SEPTEMBER 23, 1993

1114 Prater Way, LDS Church, Sparks, Nevada

Registration and getting acquainted from 1:00 to 5:00 p.m.

OPENING BANQUET AND PROGRAM 7:00 P.M.

DAY TWO - FRIDAY, SEPTEMBER 24, 1993 - FULL DAY OF ACTIVITIES

Tours and Special Programs

Breakfast 7:00 A.M. Prater Way Church

Leave Sparks 8:00 A.M. Traveling in chartered bus or your own transportation (Full day bus ticket will be \$12.00 per person)

Arrive at Donner Lake and the Donner Party Museum 9:00 a.m.

Arrive at Lake Tahoe for a box lunch special 12:30 P.M.

Arrive at Genoa (Mormon Station) 2:00 P.M. participate in the Little Pioneer Town's Annual Candy Dance celebration and plaque dedication

Arrive at the historic Bower's Mansion and Park 5:30 P.M. Barbecue Dinner and Mansion Tour

Arrive back in Sparks at 8:00 p.m.

DAY THREE - SATURDAY, SEPTEMBER 25, 1993

Prater Way Church

National SUP Business Meeting for all delegates 9:00 to 11:30 A.M.

Reports, Elections Etc.

Ladies Program

Awards Luncheon 12:00 noon

Afternoon on your own

President's Banquet 6:00 P.M.

Sparks and its neighbor city, Reno, have wonderful accommodations available.

Please let us know if you need assistance.

We can provide member homes also as well as accommodations for your own RV.

MAKE CHECKS TO: EASTERN SIERRA CHAPTER SUP Registration Fee: ☐ Basic ☐ Early Bird
SEND REGISTRATION TO: Don Watts Member \$ _____
846 Victorian Avenue Spouse \$ _____
Sparks, NV 89431 Bus Tour (\$12.00 each) \$ _____
Total \$ _____

If you have a question, problem, or suggestion,
Phone Number (702) 358-4900 or (702) 747-5613 Fax Number (702) 358-6770

Special Announcement Limited Edition

The Sons of Utah Pioneers is offering 200 specially printed personally selected 18" X 24" (approximately) prints of the painting "DAN JONES AWAKENS WALES." Each print will be numbered and signed by artist Clark Kelley Price and will be accompanied by a brief biography of the artist and story of the painting.

For a complete story on Dan Jones and a beautiful reproduction of this artwork, see the message of the first presidency in the September, 1993 issue of the Ensign magazine.

The cost of each print is \$300.

Send your order, with a \$50.00 deposit for each print desired, to S.U.P., 3301 East 2920 South, Salt Lake City, Utah 84109.

For more information, please call (801) 484-4441

NEWS RELEASE

The National Society of the Sons of Utah Pioneers announces the plans for a Utah history workshop that will feature presentations on the building of the LDS Salt Lake Temple. The Society has also issued a new silver medallion to commemorate the centennial of the Salt Lake Temple.

The medallion, one troy ounce of .999 fine silver, gold plated, minted by the Liberty Mint in Provo, is available.

The workshop will present topics on Utah history to SUP membership and the general public. The workshop will be held at the National office in Salt Lake City on Saturday, November 6. Geral Wilde, Provo, is the general chairman for the workshop. The workshop sessions will run from 2:00 p.m. to 5:30 p.m. A dinner will be held at 5:30 for participants. Registration fee is \$10 for the workshop and \$10 for the dinner.

Geral Wilde, the National Executive Secretary of SUP, said that the temple medallion will be the third issued by the Society. The first two medals depicted Joseph Smith in the Sacred Grove and the Angel Moroni at the Hill Cumorah.

Additional information is available from the National office in Salt Lake, 484-4441 or from Mr. Wilde in Provo, 377-8294.

See order form on page 10 □

To All Sons of Utah Pioneers The second annual Governor's Conference on History & Heritage will be held this year October 28-30, 1993 at the Red Lion Hotel Salt Lake City

Last years conference gave individuals from many different history and heritage organizations across the state the kinds of stimulating ideas they were seeking - plus it was downright Fun! A time to establish friendships and professional relationships with other people dedicated to Utah's great heritage.

If you want more information or registration materials, please call Utah State Historical Society at 533-3500 or contact your Chapter President, who has been mailed a registration request form.

Hope to see you there!!

Centerville Chapter Commissions New Statue

The Centerville Chapter of the Sons of Utah Pioneers announced Wednesday the commission of a monument honoring early Centerville pioneers. The \$65,000 bronze monument will be sculpted by Utah artist, J. D. Bawden, whose work includes the life-size monument of Joseph Smith in Nauvoo and many other significant art projects.

On Thursday, May 13 at the Centerville Elementary School, 350 N. 100 E., Centerville, an official kick-off celebration will be held at 7:30 p.m.

"Descendants of the early Centerville pioneers, city officials, the Centerville Historical Society and leaders of four DUP camps will join the celebration," stated J. Alden Richins, SUP president. "Centerville enjoys a rich heritage. It is to this great heritage that the SUP is embarking on this ambitious project erecting a monument contributing to the preservation and enhancement of Centerville's pioneers."

LDS Second Counselor in the First Presidency, President Thomas S. Monson, speaking of Utah's pioneers said recently, "We-aren't going anywhere without history. I think we will do better tomorrow if we remember yesterday today." □

**NATIONAL SOCIETY OF THE
SONS OF UTAH PIONEERS ANNOUNCES**

MEDALLION NUMBER TWO

**JOSEPH SMITH
AT THE HILL CUMORAH**

**in a 1 oz. pure silver medallion
same size as a silver dollar
issued in limited edition**

The Joseph Smith "Hill Cumorah" Medallion will be struck in a pure proof finish.

This medal is the second of a series to be struck depicting the history of the Church and pioneers. Each year a new event will be selected.

A holder to house 10 coins will cost \$19.00.



The cost of our first "Sacred Grove" medallion has been increased to \$23.00.

Over 2,500 Sacred Grove medals were purchased. These medals will increase in value each year.

Start building your complete set now for your children and grandchildren.

S.U.P. Joseph Smith "Hill Cumorah" Order Form

Limited Edition

Qty. _____

Pure Silver Medals @\$18.00 ea.(includes coin cover) \$ _____

Name _____

Postage and Handling - one to five coins \$ 2.50

Address _____

Total _____

Chapter _____

Save Postage - Pick up at National

Send completed form to:

SONS OF UTAH PIONEERS, 3301 East 2920 South, Salt Lake City, Utah 84109

NATIONAL SOCIETY OF THE
SONS OF UTAH PIONEERS ANNOUNCES

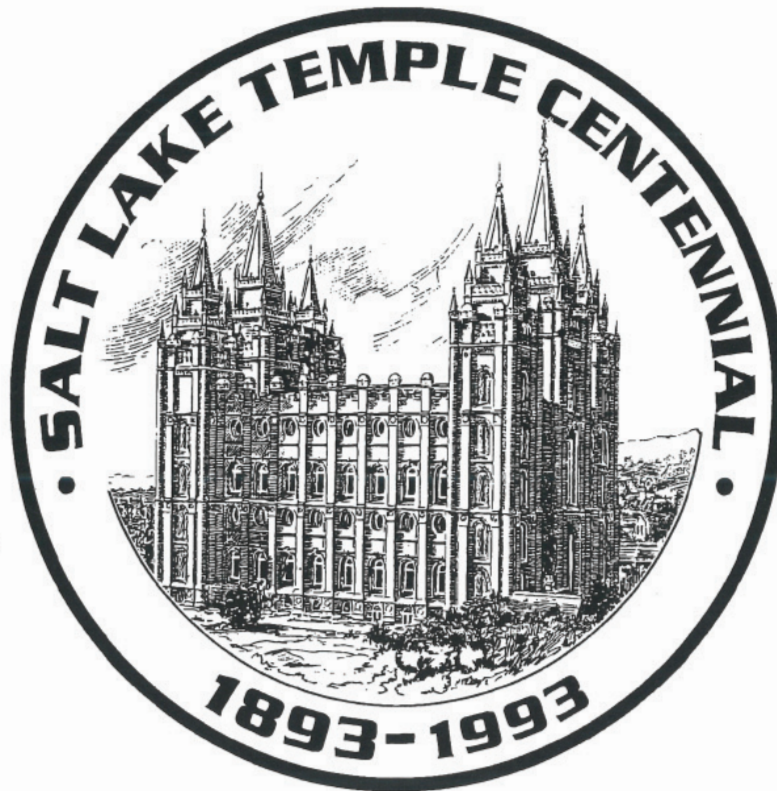
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BOX ELDER CHAPTER DEDICATE FORT MONUMENT



Members of the Box Elder Chapter Sons of Utah Pioneers Willie Hunsaker, Past President; National President Frank Brown; Kyle Rigby, Chapter President; Dennis Bott, Owner, Bott Monument Co.; and Ferrin Allen, President-elect gather at the Box Elder Fort Monument following its dedication on June 12, 1993.

One June 12, 1993 a monument to mark the location of the Box Elder Fort in Brigham City, Utah was dedicated in ceremonies conducted by the Sons of Utah Pioneers.

Through the combined efforts of the Box Elder Chapter of SUP, the Box Elder County School District and the Brigham City Corporation, the details for the monument were completed. Years earlier a marker for the southwest corner of the Fort had been placed by the Daughters of the Utah Pioneers, but through the years the marker had become somewhat lost as the Lincoln Elementary School playground expanded and asphalt had been laid to nearly cover the marker in the school playground.

The new monument, which was dedicated by Preston Checketts, President of the Brigham City North L.D.S. Stake, is located approximately 15 feet west of the actual fort corner. The monument is located on the school and city property line to make it possible for people to view the monument and re-view this segment of Box Elder and Brigham City history.

The short dedication ceremony was well attended. Members of the local SUP Chapter, Daughters of the Utah Pioneers and local residence interested in the history of Brigham City made the dedication a very special activity.

A Sketch of the Building of the Box Elder Fort

Ferrin L. Allen, President - elect
Brigham City, Utah was one of the early Mormon settlements that was born out of the toil, commitment, and abiding diligence of a people whose religious convictions lead them west to create a new life.

The first settlers arrived on March 11, 1851 in a group lead by William Davis who became the first bishop of the Box Elder Ward. He also directed the building of the fort which carried his name. The Davis Fort was located in an area on Seventh North and Fourth West in Brigham City.

Work on the Davis Fort began immediately after arrival. A row of log rooms adjoining each other formed the walled camp or fort. The cabins were low with sloping roof covered with willows, rushes and sod - which after a rain would become soaked and leak. The women tried to make life a little more pleasant by making cattail ticks for their beds.

By late spring of 1852 most of the settlers of the original Davis Fort had moved into homes built on farms of 40 to 80 acres. The Fort was used after that time as living quarters for new arrivals

until they could build homes. It was also a gathering place for meetings and in time of danger. The Davis Fort was left deserted after the Box Elder Fort was built because, as historian, Andrew Jensen quoted earlier settlers as saying, "It was infested with bedbugs and other vermin."

In July of 1853 the settlers received an order from Brigham Young to move again into forts because of an outbreak of Indian hostilities in some parts of the territory. Thus the Box Elder Fort was built - the Fort that we recognize today as we dedicate this marker.

The fort was constructed with log houses close enough together to enclose the fort on three sides, the south side being left open at which opening a log building to house meetings and a school were commenced. It is generally recognized that the Lincoln school property is the area where the fort existed. It was built between Second and Fourth North running about 25 rods and between First and Second West running about eight rods.

The homes in the Box Elder Fort were meant to be more permanent and had larger rooms, higher ceilings, and better roofs than those built in the Davis Fort. Their windows and doors faced the inside of the enclosure.

Continued on page 12



A special wreath was placed on the grave marker of President Lorenzo Snow by members and past presidents of the Box Elder Chapter for Memorial Day in the Brigham City cemetery.

Continued from page 11

While the fort was being built some of the men were assigned to build a channel to bring water from the nearby Box Elder Creek. The channel flowed through the center of the fort.

Many of the early settlers in Brigham City were Scandinavian emigrants. A large company of these emigrants arrived in the fall of 1853 and it became necessary to make an extension on the Fort. The school house was completed to provide a place for the education of the children. In the October Conference in Salt Lake City that year it was reported that "206 souls" lived in the Box Elder settlement.

It was in 1853 that President Brigham Young called Lorenzo Snow to come to Box Elder and to bring 50 families with him as settlers. A few families moved that fall adding to the crowded conditions of the fort. President Snow did not move his own family right away, nor did all of the families arrive until sometime later. Some records show it was more than a year later that President Snow moved his families to Box Elder. He may have lived in the fort for a few months, but did not approve of the crowded conditions and urged each family to build a home as soon as possible in the area designated around the present center of Brigham City.

By spring 1855 the first plat of the city was drawn. This original "Plat A" extended from Second North to Second South and four blocks east and west of Main Street.

Life was not easy in the fort. Many of the things these early settlers had enjoyed before coming to Utah were left behind. However, there were still families to feed, cleaning and cooking to do, and households to maintain. Women and girls made soap, cooked over fireplaces or open fires outdoors, gathered berries, and roots to supplement crops. They also made clothing and quilts.

The men built cabins, planted and harvested crops, and helped with community projects. However, life was not all work for these early settlers for they found great joy in their music, dances, and celebrations.

One project of the men was to build a third fort. This fort was to be made of stone and was to surround the total of Plat A. It was to be three and a half feet at the base, two feet wide at the top, and eight feet high. Only the north and east portions of this "Fort" wall were ever constructed. Some wall sections were as high as 12 feet.

Brigham Young had urged the settlers to maintain friendly relations with the Indians and the Shoshones in the

area seemed willing to trade and be friendly. Thus the settlers felt the Indian threat had subsided and construction of the wall stopped.

Gradually the rock walls were torn down and the stones were used to build cellars, foundations, home and stone buildings in the city. In the "Brigham City Bugler" in 1891 the contribution of the old wall was summed up this way, "the rocks of the wall may be said to form the base of Brigham City."

Today we are met to dedicate a new marker for the Box Elder Fort. This Fort which was located in this area filled an important role in the settlement of our city. It filled a need for security and settlement unity. We reap the benefits of those settlers today as we view broad, tree lined streets faced on all sides with beautiful homes where children and grandchildren of those hearty Pioneers learn, work, and play.

Many of us have seen our town grow from its early beginnings of quiet charm to a town of opportunity and place where we can still enjoy the values our ancestors came to this city for.

May we never forget what has gone before us, - but we cannot afford to live in the past - there is the future that beckons us to renew that Pioneer toil, commitment, and diligence. □

Timpanogos Chapter News

The Timpanogos S.U.P. continues to have interesting activities monthly under the leadership of President Arthur Chapman.

Recently, Bernard Park Brockbank, former L.D.S. General Authority spoke on his experiences with various world fairs. He was in charge of the L.D.S. Church exposition in New York's World Fair.

The group took a trip in May to the Pioneer Cove Fort near Fillmore. They saw many interesting changes taking place in the area as well as visiting the well kept former Utah State Capital and its Heritage Museum.

June 16, Dr. Hyrum Andrus addressed the Chapter. The meeting was held at the Ponderosa Restaurant in Orem.

Dr. Andrus started teaching at Ricks Junior College in 1949. He graduated from Ricks in 1951 and earned his M.S. from BYU the next spring. He majored

in Political Science. He is the author of many books including: "God, Man and the Universe", "Conservatism, Liberalism and Mormonism", also helps for missionaries. He taught at BYU, has been a Bishop and is a Temple Ordinance worker in the Jordan River Temple. He married Helen May Hillman and they have three children and eleven grandchildren.

He emphasized that Joseph Smith was more than a prophet; he was also a social philosopher and theorist.

Other main points from his research were:

1. The Lord's Kingdom and his work have been going on for a long time.
2. All things are subordinate to and are to be gathered in Christ.
3. God's Spirit and the Holy Ghost have been working with reformers, some religious leaders, writer John Locke, scientist, Sir Isaac

Newton, Christopher Columbus, Thomas Jefferson, Constitutional Founders and many others.

4. Mormonism is much more than a religion.
5. Mormonism is the next major step forward to peace and world government.
6. "It, (Mormonism), will politically revolutionize the world." Joseph Smith
7. The best of Western Civilization is due to the spirit of God and the Holy Ghost poured out on the Gentiles. It has a spiritual foundation.
8. Democratic ideas and ideals come from Christ.
9. God's covenants oppose divine rights of Kings and unrighteous authoritative governments.
10. Liberty is very important to masses of people. □

DEDICATION OF THE ANDERSON TOWER *Commemorative Monument*

Richard W. Jackson

Erected at the park located at Sixth Avenue and "A" Street, the monument commemorated the tower's erection by Robert R. Anderson in 1884. It stood as a landmark until growth of the city and vandalism required its demolition in 1932. Feeling that it should be remembered by more than memories, Lucile Smith and Madeline Mills proposed in 1990 that the DUP provide a monument to the event. Lucile Smith passed away before the project got under way and Linda Thatcher, Salt Lake North Company, DUP Captain, took on the project. She invited the men of the Salt Lake Canyon Rim SUP Chapter, to assist in its construction and as a joint effort, the monument was erected.

The base of the monument, in the ground, is concrete and concrete block. Above the ground it is granite blocks from the City Creek Canyon gully where the rocks from the demolished tower were dumped at the canyon end of 11th Avenue. Retrieval was done by the SUP members and Explorers and Varsity Team of the Ensign First Ward. They were laid up by Alton Nance with the aid of the SUP Chapter men. The top of the monument is a four inch thick slab of temple granite where on are applied two plaques. One is the DUP plaque which tells the story of the tower. The other is the SUP plaque which shows a photograph of the tower with the dates 1884 and 1932.

Dedicatory services were held July 17, 1993 at 2:00 p.m. There were sixty-six people in attendance.

The meeting was called to order by Richard W. Jackson, SUP Chapter Monument Chairman, who welcomed the guests and made special recognition of some of them: Louise Green, National DUP President; Linda Thatcher, Salt Lake North Company Captain; Howard Smith, husband of the late Lucile Smith; John R. Winder, grandson of Robert R. Anderson, his wife Laura and a number of their children and grandchildren; Phillip R. Clinger, President of the Salt Lake Canyon Rim



Chapter, SUP. Jackson mentioned the interest of the neighborhood as the work progressed, evidenced by walkers, with and without dogs, joggers, neighbors in the apartment to the south, and children.

Madeline Mills offered the invocation. Then followed a history of the tower by Linda Thatcher. Betty Sorensen, National DUP Chairperson, then spoke on the importance and need for Commemorative Monuments. Laura Winder, representing the family of Robert R. Anderson, spoke of their appreciation for the monument because it caused them as well as others to remember the tower that had played such a part in their growing-up years. R. Glenn Harris, a Past-President of the Salt Lake Canyon Rim SUP Chapter, presented the dedicatory prayer.

Numerous photographs of the monument, mostly with people in them were taken, and many lingered to reminisce with the memories that the event brought to mind. □

Royalty Entertains Mills Chapter

Dr. Stephen L. Alley

"Music and the Spoken Word" were the order of the day on the evening of July 12, when the "Days of '47" royalty entertained the Mills Chapter at their monthly dinner meeting.

Elizabeth Buehler, Queen, Jenny Marchbanks, First Attendant, and Nicole Jensen, Second Attendant, played the piano, gave a dramatic reading, and sang their way into the hearts of the Mills Chapter in a delightful hour. Each of the girls told of their pioneer heritage, mostly through anecdotes about their ancestors. Some of the anecdotes were funny, some were pitiful little stories, but all were heart-warming. Some were of well-known figures, such as Mary Fielding Smith, first of her wagon



train to enter the valley in spite of being warned by her companions that they would not wait for her, a lone woman with a half-grown family to help her and

no man. The indomitable widow of Hyrum Smith took the warning as a challenge. Other stories were of less well-known pioneers, but all exhibited the faith and courage which has come to be legendary among their descendants.

A high-light of the evening was the account of the engagement and courtship of Her Majesty, Queen Elizabeth, recently graduated from the University of Utah in elementary education. As she finished her student teaching, she was introduced by the principal of her school to the latter's son. A whirlwind courtship culminated in the young man kneeling in the aisle of an airliner, somewhere in the skies between Salt Lake and San Diego, and proposing to her and presenting her with the ring. □

Palmyra Chapter Tours Nine Mile Canyon

Keith Davis- Historian

Our first stop was the Mining and Railroad Museum at Helper. It is full of railroad and mining memorabilia of days gone by. The rooms were filled with old mine scenes, tools used, household items, kitchen and living quarters, a hospital and dental office and a great layout of model trains.

Our next stop was the museum at Price. Our guides Jim and Cleo Burgess and Charleen Jensen met us there and took us through the museum. Then our guides took us to Nine Mile Canyon. Our guides gave us an excellent presentation of the things we were viewing and were exceptionally knowledgeable about the area. We stopped at balanced rock and with imagination you can see Porky Pig near by. We saw panels with unusual figures, human shapes with headdresses and maybe toes and fingers and many had lines of deer. These petroglyphs and pictographs can be seen very high on the mountain sides and some had to be viewed with binoculars.

We stopped at Nutters Ranch for lunch and Irwin Curtis conducted a short meeting and guides Jim and Cleo and Charleen talked to us about the Ranch and the area we were in. After spending the day traveling dirt roads, going up canyons, driving by the side of a very full Nine-Mile Creek, viewing Indian art on panels of stone, seeing abandoned farm and homes, cattle grazing and the lovely spring green colors, we ended up in Roosevelt.

The next day we visited the Vernal museum and then visited the Dinosaur National Monument and Quarry. We had dinner in the Green River Camp Ground by the swollen Green River and journeyed home. It was a delightful trip.



Pictured: Palmyra Chapter at the Price Museum. May 1993 Trek

Sixty Years Together

The children of Angus and Fawn C. Hales honored their parents by all spending the day at the Salt Lake LDS Temple followed by a family dinner at Little America Restaurant in Salt Lake City on the occasion of the couple's 60th wedding anniversary. The Hales were married June 30, 1933.

Angus, Fawn and their six children all were married in the Salt Lake Temple. Their children are: Slade & Farres Hales, Las Vegas; Lynn & Sharon Hale, Spanish Fork; Marilyn & Mark Bushman, Providence; June & Steve Alvord, Dr. Melvin & Loretta Ricks and J. Allen & Anne Hales, all from California. They have 30 grandchildren and 23 great-grandchildren.

Angus and Fawn both attended BYU. His major was Agriculture Economics. His entire life has been spent in agriculture and stock raising in the Spanish Fork/Springville area. He still loves his farm and enjoys spending his time there.

The Hales lived 33 years of their married life in Spanish Fork and have resided in Springville 27 years.

Both have been active and have held positions of leadership in the LDS church. □

SOUTH DAVIS PRESENTED WITH MEDALLION AWARD

At the last dinner meeting of the South Davis Chapter, held at the Red Flame Restaurant, V. Vee Reynolds, National Awards Chairman, and South Davis Awards Chairman, presented a beautiful plaque to Cloyd D. Seeley, 1992 President, and Howard B. Stringham, 1993 President. The award is made up on a natural grained wood base, with the uncirculated silver dollar given by Chick Vaughn in the upper left hand corner, and a 1992 Joseph Smith Medallion in the upper right hand corner. In the center of the plaque is a picture of the 1992 South Davis Officers, sealed in plastic.

Under the picture it reads: Awarded to South Davis Chapter, Sons of Utah Pioneers - First Place, Purchase of Most Joseph Smith Medallions during 1992 - 108 Medallions. Listed next are all thirteen of the officers and directors, their positions, and their assignments with the chapter.

In making the presentation, V. Vee Reynolds remarked that they had set a



Howard Stringham, Area Vice President and President of South Davis Chapter - Left; V. Vee Reynolds, National Awards Chairman, Secretary - Center; Cloyd D. Seeley, 1992 President and currently Past President - Right.

goal of purchasing 100 medallions for 1992 and they exceeded that goal. They have now set a goal of 200 medallions for 1993, which they expect to meet or

exceed. Vee thanked Cloyd and Howard, and all those who participated in the Joseph Smith Medallion project, and expressed his wish that all chapters would get behind the project and participate to the fullest. □

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EAGLE ROCK CHAPTER

Harold Forbush

Most, if not all of the Eagle Rock Chapter members, knew of the existence of the place we planned to go for a trek. However, none had visited the site and had not gained much knowledge of its historical significance. I allude to Promontory Summit, of the Golden Spike National Historical Site.

As our planning neared completion for the one-day venture, we hoped that we could encourage good membership participation; also, that the wet, cold weather of this spring would subside and provide sunshine and warmth. Our aspirations were at least partially filled.

In the early morning, May 10, 1993 three cars with eleven members and guests left Idaho Falls in order to reach our destined goal by 11 a.m. We arrived early and were pleased to enjoy Native-American dancers, in full nature dress, at the place where the re-enactment ceremonies would be presented.

The National SUP presented a 20-star flag ceremony (1869). About a one-hour program was presented, as per a printed program, which I shall not give here. The remarks given by invited dignitaries, plus music and other informative parts of the program was very much appreciated. Of course, the re-enactment ceremony, first presented on 10 May, 1869 (124 years ago), were most enlightening, with background noise from two huge train engines, whose respective steam whistles were deafening if one failed to quickly cover one's ears.

A large crowd had gathered to enjoy the festive occasion, with plenty of lovely sunshine, even of sufficient intensity to burn one's face and ears, as I personally experienced. Indeed, this proved a most enjoyable day for us, with informative facts and figures given as well. For example, this event of the first American transcontinental Railway system, one of the six most important events of the 19th Century in the world - the uniting of two huge railroad systems: Union Pacific, starting at Omaha, Nebraska; the Central Pacific, starting at Sacramento, California - to merge at Promontory Summit.

The achievement on that day, provided a tremendous advantage for immigration into the west. Heretofore, crossing of the continent by walking,

handcart, wagon etc. could be done with greater comfort and expeditiousness.

Of special significance is the Rock-etry Program of our nation, also staged in Box Elder. Technology has been developed whereby, in 1969, man stepped upon the moon, just 100 years after the first ceremonies at Promontory Summit.

Late afternoon of the same day, we were given a guided tour of the historic Box Elder Tabernacle at Brigham City. This unique structure, once completed and dedicated, burned. The fire gutted the inside walls, necessitating rebuilding and re-furbishing of the finery and skillful artisanship of our pioneer brethren.

The restored edifice was re-dedicated April 12, 1987.

Through the early months of this calendar year, our Chapter has been led by President Gene Dallimore, wherein we have held a directors' meeting once each month. We have held a monthly social with our wives on the second Thursday. We have come to realize that a lesser attendance is in part due to age longevity with accruing health problems for our older members. Please, let us all work together to resolve this common problem existing with most of our chapters. However, we surely appreciate these older stout-hearted men. □



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Pioneer Heritage Chapter Trek to Salt Lake City Cemetery

D.H. Fowler

On Thursday, the 29th of July the Pioneer Heritage Chapter made a trek to the Salt Lake Cemetery to discover the final resting places of some of the early and a few of the more recent Church leaders in Utah. About 40 members and their wives were treated to a very informative tour with maps and pictures. Our guides were Marjorie and Rex Curtis who had spent considerable time preparing for our trek.

It was a very special experience to visit the graves of leaders such as J. Golden Kimball, Daniel H. Wells, Orin Porter Rockwell, Wilford Woodruff, W.W. Phelps, Mary Fielding, etc. To visit these places and have a discussion about the contributions and the circumstances of their lives gave us a rich feeling of our heritage here in Utah. To know the history of these individuals and their invaluable parts that they played in building our community and state became that much more meaningful when we stood by their gravesites.

We concluded our trek by visiting the gravesite of Spencer W. Kimball high on the hill with a breathtaking view of the valley. As we ended with prayer we could only have a special closeness and appreciation about the great pioneers of yesterday and also the present who lie in state on the side of that hill.

Thanks to Rex and Marjorie, our guides, for a special experience. □

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OLYMPUS HILLS CHAPTER UTAH HISTORICAL GHOST TOWN TREK

Earl S. Duerden, Trek Director

There were 42 people assembled at the Mt. Olympus Stake Center at 6:45 a.m. At this time we had a song and prayer. Then a continental breakfast was served to everyone by Cliff Spendlove and Earl Duerden, who planned the trek.

At 7:00 a.m. with a wide awake group, mostly from the Chapter and four potential members, we left on a Lakeshore Bus. Points of interest such as Saltair, Black Rock, the old town of Garfield, the geological formations, plant life on the Oquirrh Mountain and around Kennecott Copper Mine were seen.



Arrived at the Ezra T. Benson Mill which was the center of Richville, the first county seat of Tooele. A tour was taken of the Mill, lead by Mr. Arnold Ladelle from the restoration committee of Tooele. He told about the 4-story Mill, grounds, blacksmith shop, stables, living quarters and history of the area.

After leaving Benson Mill we traveled I-80 to the Dugway Proving Grounds, then south to Skull Valley. While on the way George Foster read from journals of missionaries that converted the Polynesian people. We drove through the town sight of Iosepa which at one time was judged the cleanest and prettiest town in Utah. Some of the foundations of homes are still visible. We then drove by the Hercules testing site where they were testing a Pegasus Rocket on the Goshute Indian Reservation.

Upon arrival at Dugway Proving Grounds, a government facility, we were

taken on a tour of the facilities. One of the stops showed us the Lincoln Highway and Bridge which is on the National Register. We had a box lunch at the Dugway Ward meeting house. After leaving we headed east on what was part of the Lincoln Highway over Johnson Pass. While driving one of Porter Rockwell's ranches was pointed out, but no longer stands.

We arrived at the David E. Davis House in Clover, Utah, which is now combined with St. Johns and called Rush Valley. Here we were met by Elva Russell and her daughter. We were

shown through the house and ground. This was also the sight of the first Telegraph Station in 1879. Davis was a polygamist with three wives, the large brick home provided separate living quarters for each wife.

We then traveled southeast to the Old Mining Town of Ophir, where we visited the fire station. The town now is owned by the original families with a population of 25. Traveled east to Camp Floyd Cemetery which is still well kept and maintained by the government.

Our next stop was Stage Coach Inn in Fairfield, Utah which was closed for repair but the State Park Ranger gave a brief history of the area and Inn which was built as a stopover for the Overland Stage in 1858. The Ranger also signed up many with Funtime Passes.

We then returned to the Stake Center around 5:30 p.m. and the trip was enjoyed by all. □

TAYLORSVILLE-BENNION CHAPTER DEDICATES A NEW FLAG POLE

Ralph B. Mackay

Taylorsville-Bennion Chapter dedicated a new flag pole in the Taylorsville Cemetery on Redwood Road and Taylorsville on May 31, 1993.

Taylorsville Cemetery was established in 1887.

The ceremony was conducted by President Dr. Leon Christiansen

Opening Prayer by Nelden Parker

Speaker Donald Frame gave a short history of the early settlers of Taylorsville.

George Labrum dedicated the flag pole and plaque.

Wording on the plaque #61 states:

*"Erected in memory
of the early area settlers.
Taylorsville-Bennion Chapter.
Dedicated May 31, 1993".*

Remarks by President Frank Brown.

Remarks by Chairman of the Board of Trustees Taylorsville Cemetery Corporation - LaVelle Prince. □



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Settlement Canyon Announces Officers & Honor One of Their Own

Donald Wayne Mallet

Donald Wayne Mallet was born in Tooele, Utah on June 26, 1914 to Alma Frederick and Annie May Peart Mallet.

Wayne has special memories of his parents. His mother would read to the children very often, setting in front of the kitchen range. He helped his mother quite often in the kitchen and in the cherry orchard. He learned to make pies, cakes and bread at his mother's side. His father was a very kind man and would hold the children on his lap and rock and sing to them in the evenings.

Wayne attended school in Tooele and graduated from Tooele High School.

A few days after his graduation, he and a few of his friends decided to hop a freight train and go out and see some of the world. With him were Rulon Bus England, LaVar Bevan, Grant Isgreen and Jules Droubay. They had some interesting experiences in Nevada, California, Washington and Oregon.

When he returned, he worked for his father on a logging operation until the job gave out. He then worked for J.R. Baker gathering milk, pasteurizing and delivering it. He worked there for about a year, then went to work for Red Jones.

He fell in love with Viola MacKay. They were married on December 14, 1936. After his marriage, he worked at the smelter and at Elton Tunnel.

In 1941, he had the opportunity to run the service station at Clive, Utah. When he left to go out there he was broke. He actually had two pennies. Thanks to his mother-in-law and Gene Abbott who had previously run the station, he was able to borrow enough money to get started. It was depression years and Wayne remarked that one day business was so bad that the daily take was only 59 cents.

They had a wonderful experience as a family there and Wayne was able to buy some property in Tooele, a bulldozer and a nine-yard carryall.

In 1946, he leased the station and started his own construction company in Tooele. At that time, they had three children, Marilyn, Nancy and Lorraine. Janice and Donald were born later.

In 1962, Wayne became partners with Dale James, called the MJ. Corp. They developed residential subdivisions.

On July 7, 1965, Wayne's wife, Viola, died. This was a terrible tragedy.



Front row left to right Pres-elect, Saul Clark; President, Willard Atkin; Past President, Rex Bennion. Back row left to right Treasurer, Max Durrant; History, Sherman Lindholm; Publication, Mavin Wallace; Membership, George Erickson; Treks, George Gray; Trails, Ferrell Stewart. Not pictured - Secretary, Allan Parkinson.

On May 27, 1966, Wayne married Ruth Tate Lee who has been a constant and loving companion to him.

Wayne has held many positions in the L.D.S. Church. He was President of the Elders Quorum, Second Counselor to Bishop Dean Zentner, First Counselor to Bishop Leonard Kirk. Following seven and a half years in the Bishopric, he was called to the High Council, then was called as Second Councilor to President Lee Bracken in the Stake Presidency. He then served as Bishop of the 12th Ward from May 1970 to September 1973.

In 1972, Wayne became the Tooele County Building and Zoning Administrator. He worked for the county for 5 years. In 1977, he quit the county and with his son Don and son-in-law, Bruce Phillips, formed Mallet Incorporated and developed some additional subdivisions.

In the fall of 1980, John Turner, President of the Temple Quarry chapter, asked him to organize a chapter in Tooele.

On October 16, 1980, a meeting was held for the purpose of organizing a new chapter. Fourteen people came to the meeting. John Turner explained that the purpose of the SUP was to honor and keep alive our pioneer heritage.

On December 4, 1980, officers were nominated and elected: Don Hughes, President; Clyde Hogan, President-Elect; Wayne Mallet, Vice President in charge of new chapters; Joel Kroff, Secretary and John Skinner, Historian.

The name selected for the chapter was Settlement Canyon Chapter, for the first settlers who settled in Tooele at the mouth of Settlement Canyon. By the time the National Encampment of the Sons of Utah Pioneers was held at Weber State College, Settlement Canyon Chapter had fifty-five members, and were awarded a bronze plaque for the most new members gained in a year. They also received their charter with sixty names on it.

In 1982 Wayne became President of the Settlement Canyon Chapter. In 1986 he became President of the National Society of the Sons of Utah Pioneers. He has served in a number of different positions with this organization since. He has been director, and at the present time is serving as Vice-President of the Past Presidents Council.

We are all very proud of our Chapter and look forward to many years of useful and enjoyable activity in it.

We would like to tell Wayne how very proud we are of him for the many years of service he has given this fine organization. Without his diligence and hard work, this chapter would have never come into being. We thank you so very much. Also we thank that wonderful partner of yours, Ruth, for all her dedicated hours of work and for her support of you in all that you do. The Settlement Canyon Chapter appreciates you both very much. □

A Pioneer Account

Retold by Richard E. Turley

One of my great-grandfathers, Heinrich (Henry) Eyring, was born on the 9th day of March 1935 at Coburg, Saxe Coburg-Gotha in Germany. He left Europe on June 27th, 1853 (at the age of 18) in search of opportunities in America. He reached New York after a very tedious voyage on September 8th, 1853. To quote from his journal: "The bark we occupied during that time was a slow, old-fashioned vessel and but very poorly fitted for the convenience of Emigrants. The fare was very coarse and quite scant, so much so that we suffered hunger most all the time. Water was also scarce and part of it spoiled and became very foul, but had to be used for cooking which made the victuals taste wretchedly."

Henry tried to find employment in New York, but was unsuccessful. He subsequently left New York City and went by rail to Pittsburgh and from there by water to St. Louis arriving March 8th 1854. He became employed with a wholesale drug company. Again let me quote from his journal:

"While in St. Louis I read at different times articles about the Mormons, representing them to be a set of thieves, cut-throats and the very off-scourings from the earth. Hearing that several companies of that people had come to St. Louis, I apprehended danger to the public safety and felt it hardly safe in the streets after night. On the morning of December 10th, 1854, I happened to hear that the Mormons held meetings in a chapel on the corner of 4th Street and Washington Ave. Feeling a curiosity to see some of those desperate characters I went to their meeting on the evening of the same day. I arrived there rather early and discovering a bench near the door I concluded to locate myself there, thinking if anything serious should happen I could readily make my escape to the street. After occupying that bench for a while and watching the people who were now coming in gradually I discovered that they were a friendly, sociable people who certainly did not have the appearance of cut-throats. ..."

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To make a long story short, Henry Eyring was converted and was then called on a mission to the Cherokee Nation and left for that mission on October 24, 1855. After serving for about 3 years he writes: "In 1858 I was more or less engaged in merchandising. In the fall of the year Sept. 17, 1858 I married Anne, daughter of Etso-emahla, a Creek half breed... I was chosen President of the Mission by the vote of the conference, held at Iron Springs October 1858. In August 1859 my wife gave birth to a little daughter, who only lived to be 4 days old. I named her Lucy Smith Eyring... April 6, 1860 myself and wife separated, she having no disposition to be subject to good teachings and moreover possessing an extremely jealous disposition she imagined a great many foolish things..."

After having served about 4 1/2 years on that mission Henry writes: "I felt somewhat desirous to know when I would be released from my labors. Not being able to hear anything from the Presidency of the Church, I called upon the Lord in prayer, asking him to reveal to me his mind and will in regard to my remaining longer or going up to Zion. The following dream was given to me in answer to my prayer. I dreamt I had arrived in S.L. City and immediately went to Pres't B. Young's office, where I found him. I said to him: 'Pres't. Young I have left my mission, have come of my own accord, but if there is anything wrong in this, I am willing to return and finish my mission.' To this he replied: 'You have stayed long enough, it is all right.' Having had dreams before which were literally fulfilled I had faith to believe, that this also would be and consequently commenced at once to prepare for a start."

Henry and a William Richey left the mission and arrived later in Omaha. They joined with a company of Saints led by a Captain Murphy. Henry stated: "Our little wagon was very frail and the brethren of the Company thought that we certainly would not reach S. L. Valley with it. However it held together and instead of having to be helped in by the brethren we had the pleasure of giving rides to some of our weary old Sisters. I enjoyed myself excellently while crossing the plains, walking nearly the whole distance and to me it was more like a pleasure trip, than a toilsome pilgrimage. I arrived in S.L.C. Aug. 29th, 1860."

To understand why he enjoyed his trek across the country we must read the

next page of his journal: "On my journey across the plains I became acquainted with.. (my great-grandmother to-be, Mary Bommeli)... and we had many pleasant and useful conversations with each other while walking together in advance of the train." Mary's native language was also German inasmuch as she was a convert from the German-speaking area of Switzerland and had immigrated to join with the Saints in Utah. It was more than a coincidence that these two German-speaking converts were able to meet and carry out a courtship along the pioneer trail to Zion. Now we see why Henry "enjoyed himself excellently while crossing the plains." No wonder it was "more like a pleasure trip" for him and for Mary. Henry and Mary were married in Salt Lake City on December 14, 1860.

When I read about Henry's dream, I wondered what Brigham Young's reaction was when Henry came home without orders to do so? Henry's journal says the following: "... Bro. Richey and myself called upon Pres't Young, who received us very kindly. I said to him, 'Pres't Young, I have come without being sent for, if I have done wrong, I am willing to return and finish my mission.'" He answered: "It is all right, we have been looking for you." Thus, Henry's dream was literally fulfilled.

Henry and Mary later moved south to St. George, and later to Colonia Juarez, Chihuahua, Mexico, where they were faithful and stalwart pioneers. We are grateful and proud of our pioneer ancestors. And, most importantly they endured faithful till the end. □

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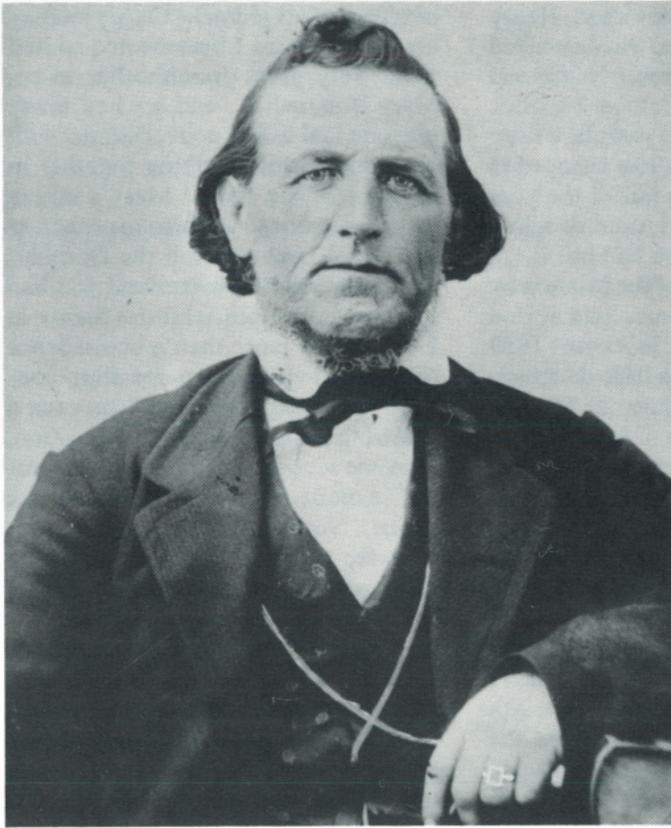
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ALFRED CORDON 1817-1871

Alfred Swainston Cordon

Alfred Cordon was born on the 28th of February 1817 in Toxeth Park, Staffordshire, England. He was the 2nd son of a family of ten born to Sampson and Myrah Hampson Cordon. His grandfather was the Manager of the Herculaneum Pottery when he was born, and he had been appointed in 1796 to that position. His name was Ralph Cordon and his wife was Elizabeth Bennet Cordon. When Ralph died in 1832, his son Sampson was appointed to the Managership. He held that position until approx. 1840, when the Pottery was closed down. In the Book "The Liverpool Herculaneum Pottery" by

Alan Smith, it states that the Pottery sold most of its Pottery to other countries, including America. There is a Museum in Liverpool England, that has Earthenware from the Herculaneum Pottery, and one piece is numbered 158, and it has the initials S.M.C., and it stands for Sampson and Myrah Cordon. It was a wedding present from Sampson to his wife Myrah.

Alfred's Grandfather had started a school for the children of the workers at the Pottery, and so Alfred received his education there. That explains why he was such a good journal writer and was well educated for his day.

When Alfred was 19 years old he married Emma Parker on the 19 December 1836. They were married in the Old Church in Burlsem by a priest of the Church of England.

Some three years later he tells of how he had joined a Bible Study Group, and he was even a class leader. He was introduced to a Mary Powell, one of the members of the Church of Jesus Christ of Latter-day Saints, who had come over from Manchester to Burlsem. She informed me that the Lord had set his hand again the Second Time to recover the remnant of his people according to Isaiah 11 Chapter 11 verse.

Away I went to Bible to pray, the Spirit of God bore testimony to the truth of what she said. One June 29th I set off for Manchester, some 20 miles to hear our first sermon by a Mormon Elder. After hearing that one sermon, I asked for baptism and was baptized by Elder David Wilding on 30th of June and was confirmed a member of the Church the next day, 1 July 1839 by Elder David Wilding.

On the 25th of July 1839, Elder William Clayton came over to Burslem, and on the 26th he baptized Henry Glover, Emma Cordon, Emily Glover, and Elizabeth Revenscroft. So Aldred's wife became a member just 25 days after her husband joined.

On December 28th he writes that the spirit of the Lord came upon me and told me I must be ordained to an Elder. I trembled and I began to sweat. In a little time Brother William Clayton stood up and said, "The Spirit had made it manifest to him that I must ordain Alfred Cordon an Elder. So Elder William Clayton ordained me an Elder on December 28th, 1839.

At this time several of the Apostles were laboring in the British Isles, and Alfred labored with Wilford Woodruff and mentions him many times in his journal. On August 5th, 1840



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Elder Heber C. Kimball called Alfred to labor fulltime in the Mission Field. He advised me to leave the Potting business and to go and make earthen vessels for God. The spirit bore the same testimony to me, so I went and closed my job at my work and left to follow Christ.

On October 7, 1840 John Berry, a Methodist Minister, had one of the largest churches in Manchester, challenged Brigham Young to a debate in his Church in front of his congregation. President Young declined the offer and sent in his stead, THE LITTLE PREACHER! That man was Alfred Cordon. So the debate was held and Alfred represented the Church and ten of the Apostles were in attendance to witness the debate. Alfred was so skillful in the debate that after that he was nicknamed ALFRED THE BIBLE LION!

Alfred and Emma Cordon left for America on the 28th of September 1842 with their baby son, Edwin Parker Cordon and arrived at the mouth of the Mississippi River at New Orleans on Saturday, the 19th of November 1842. They had been on the ship at sea for almost 6 weeks. He records in his journal this entry on the 20th of November 1842. "Sunday morning we went ashore to view the place. The market was opened and the fruit and vegetables of all descriptions was laid out in excellent order. There were people of all colours speaking every language under heaven almost. There were many slaves working on the streets chained together, both men and women. The weather was warm like an English Summer. We met with Elder Snider and we rejoiced to see each other, spent the day viewing the place.

"The next day we started for St. Louis on the Steam Boat Gulnare. The river was full of ice, and the water was very low making it very difficult to get along. We passed through one alarming place, called the graveyard, on account of so many boats had been wrecked. We passed 20 wrecks which were run aground about 200 miles from St. Louis. On the 14th of December 1842, we arrived in St. Louis and found that we could not go any further as the river was froze. The winter had set in two months sooner than usual. We took houses as well as we could get them. We spent a very cold winter with not enough food or fuel to heat our little houses.

"On the 21st of April 1843 I shipped my goods and family on board the Steamboat MAID OF IOWA, and on the 23rd my eyes for the first time gazed upon the City of Nauvoo. I saw plenty of good brick houses. We had only one dollar left, and we took shelter in a log cabin. It rained very heavy upon us through the roof and sides of the cabin, but these things did not move us. I WAS CONTENT, AND MY WIFE WAS CONTENT AND WE ENJOYED GOOD HEALTH. We commenced to barter away our things for something to eat. I then went and looked around the city. The different commands of the Nauvoo Legion were out on parade. Elder Snow was trying to raise a company. I volunteered my services, and was chosen 1st Sergeant of the Company.

"I also learned that many of the Brethren were taking in a large field ten miles around, putting a ditch fence around it. I went and enclosed five acres. I had brought forty dollars worth of goods for the Temple, these I delivered to William Clayton. I then went and worked in the Nauvoo Brick Yard, but the work being very hard and the wages small, I left there. On the 1st of May, my wife and I were re-baptized by Elder Heber C. Kimball. After hearing just one sermon by the Prophet Joseph Smith, I was repaid for all the trials and tribulations that I had gone through since joining the Church. And there had been many!

"On the 6th of April 1844 we held our Conference. It was attended by about 15,000 people. I had a strong desire to go on a Mission and I did not receive a mission call at the Conference. On April 15th I went down to the wharf to see some of the Saints arriving from England. Elder Kimball called to me, and put his hand on my shoulder, and told me that the Twelve had set me apart to go to the State of Vermont. I said I would go if they said so. He asked me to be ready to go in two weeks! I laid the subject before my wife for consideration, and she said go and fulfill the work that you are called to do. So in two weeks I started on my Mission without Purse or Script! I was accompanied by Elder James Burgess. I layed my hands on my wife and children, (we had a boy and girl at this time) and committed them to the keeping of the Eternal God. On the 4th of May I started on my Mission.

Joseph and Hyrum Smith were killed at Carthage before they even made it into their field of labor in Vermont. In fact it was the 9th of July before they even heard about the assassination of the Prophet!

"I finished my mission and returned to Nauvoo the day the Topstone was put upon the Temple of the Lord, with shouts of Hozanna, Hozanna to God and the Lamb. In a few minutes I was at home in the presence of my family. During the summer I worked considerable at

Continued on page 22

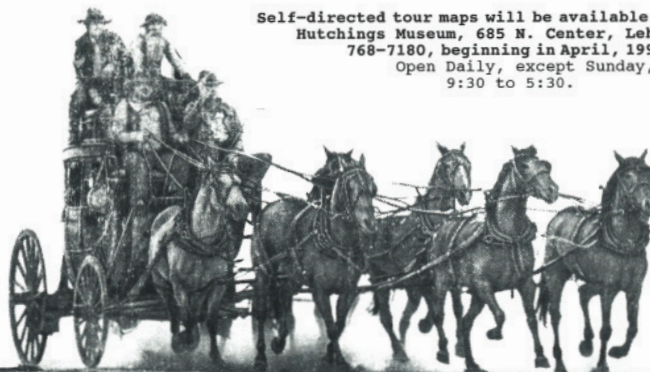
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Continued from page 21

Potting at which I did very well. The Old Citizens of Hancock County and the adjoining Counties were still very hostile and were burning houses at Lyma, Lerean Plains, La Harpoe, whipping some of the brethren, and murdering others and threatening to come to Nauvoo, and exterminate the whole, but they knew better than to do that. If they had, hundreds of them would have made their bed in Hell!

"October 6, 1845 at the Conference it was universally agreed that the Church would leave Nauvoo the next spring and for carrying out this object, we began to organize ourselves into companies of tens, fifties, and hundreds and wagons took shape on every hand. We calculated to journey in the wilderness, passing through the Rocky Mountains and somewhere find a suitable place for a City of Refuge and a covert from the storm. A hiding place for the Saints of Light.

"My means were too limited to make an outfit, but I felt anxious to assist the brethren. I started with Charles Shumway and took a load for him. We crossed the Mississippi on the ice on the 5th of February 1846 and we remained at Sugar Creek three weeks till the rest of the teams came over. We were detained on account of the roads and the severity of the weather. Frost, snow and rain fell in abundance.

Just before the Saints left Nauvoo, Alfred and Emma were sealed in the Temple, and had their two children sealed to them, Edwin Parker and Rachael.

Alfred and Emma went as far as Burlington, Iowa, and there they stayed. Alfred was called to be a Branch President and to plow the soil and plant wheat and crops of food for the Saints to harvest on their way West.

On July 7th, 1848 Elder Orson Hyde arrived in Burlington on his way back East and called Alfred on a Mission back to England. Alfred left his wife and three children there near Burlington, Iowa and went on his mission.

Alfred served in the Warwickshire Conference and had a very successful Mission. He arrived back in America in the fall of 1850, and was called to be a Captain of fifty wagons and in the spring of 1851 started for Utah. One of the companies of ten was captained by Brother Levi Hammon and he mentions Captain Cordon many times in their daily log on their journey to the Salt Lake Valley. They arrived in the valley the first week of September 1851.

Alfred was appointed to go to Willard City where he was set apart as the Bishop by President Brigham Young. He served in that capacity until his death on March 17, 1871. Alfred was also a Traveling Bishop and Brother Brigham would send him out to the Settlements to collect the tithing, and to settle any differences that the Saints would have. He also worked closely with the Presiding Bishop Edward Hunter and was on his Council.

On April 6, 1853, Bishop Alfred Cordon dedicated the southwest corner stone of the Salt Lake Temple. We have a copy of the Dedicatory Prayer that he gave. It is a beautiful prayer. He was given the honor by President Young to participate in that historic occasion. There were four dedicatory prayers, one on each of the corner stones. The southeast corner stone was dedicated by President Young and the northwest cornerstone by Elder George B. Wallace and the northeast corner stone by Elder Orson Hyde.

Alfred Cordon practiced the Celestial Law of Plurality of Wives. He married four wives and three of those wives bore him 22 children. Only 12 lived to marry and raise their own

families. The first wife was Emma Parker who had 14 children. But she only raised seven of them - one boy, Edwin Parker Cordon and six girls - Rachel Ann Cordon, Cordon Ward, Emma Cordon Lowe, Adelaide Amelia Cordon Mearns, Eliza Almira Cordon Toombs, Sarah Jane Cordon Shupe and Ida Victoria Cordon Hubbard. The 2nd wife was Rebecca Eleanor Collins and she was a 50-year old widow when she married Alfred. They were married in the Endowment House in Salt Lake City for time only, and she was sealed to her first husband, who was dead. The third wife, Emily Pridmore Cordon, had 4 children - one girl, Harriet Eliza Cordon Chandler - three sons, George Albert Cordon, Arthur Edmund Cordon and Horace Herbert Cordon. They all raised large families. The fourth wife, Mary Ann Voss Cordon, had one boy, Ralph Rolland Cordon and 3 girls. Two of the girls died in the 1879 flu epidemic at the ages of 7 and 9 and Lucy Elizabeth married a John Owens. She had a baby girl and the baby died and she died a few months later. Mary Ann Voss Cordon became a widow on the 17th of March and a year later she married John Cole and she had 4 more children, three of whom grew to maturity, John A. Cole, Edwin Voss Cole and Alice Hadon Cole Poulsen. All three of them married and raised families. Ralph Rolland Cordon married Annie Shumway, and their oldest son was Ralph Purl Cordon, who is my father, and his first wife Zelnorah Hunter had five children. She died and then he married Mabel Swainston and she had five children and I am the youngest of the ten children. I was raised in Ashton, Idaho. My wife Shirlene Stastny Cordon and I have six children and 12 grandchildren.

The descendants of ALFRED CORDON AND HIS WIVES NOW NUMBER OVER 5,000 PEOPLE!

I am proud to carry the name of my great-grandfather and I am also very proud to be a member of the Sons of Utah Pioneers. At the present time I am the President-Elect for the Holladay Chapter. I also serve on the National Board of the SUP as the Membership Director.

In the Book of Wilford Woodruff by Mathias Cowley on page 148 it states: "Whenever he made the acquaintance of men or women whose integrity to the gospel and generosity to the saints were notable, their names have an honored place in his journal.

"In this connection, for the comfort and encouragement of their immediate friends and descendants, it may be said that the names of William Clayton, John Benbow, William Pitt, Edward Ockey, Alfred Cordon with others whom he met first in England, and some of whom he baptized, are mentioned many times by him, with feelings of admiration and love. These all died in the faith. May their descendants follow in their footsteps and the prayers of Wilford Woodruff in their behalf not go unanswered." □

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Feramorz Little

Pioneer Mayor

Allen H. Lundgren, Canyon Rim Chapter
On the walls of the City and County Building, Salt Lake City, Utah, hangs the portrait of one of our early pioneers, Feramorz Little. Three times mayor of Salt Lake, Feramorz portrays the indomitable spirit of the early settlers of the State of Utah.

The man, according to the biographical sketch written by his brother, James A. Little, experienced the hardships of orphanage and poverty, as well as responsible callings and great wealth. Essentially, a self made man, he owes his success to what his family calls a kindly providence and sterling qualities of nature.

Born on the 14th of June 1820 to James Little and Susan Young, a sister of Brigham Young, this man is a descendant of a well documented line, back to Thomas Little, whose record shows that he traveled with William, Prince of Orange, to Ireland in 1690.

While the family connection with Brigham Young, who first saw the Book of Mormon in 1830, had a great influence on the Little family, Feramorz did not join the Church of Jesus Christ of Latter-day Saints until after he arrived in the Salt Lake Valley on September 23, 1850. It was not until 1853 that he was baptized.

The life of Feramorz was colored by much travel. As early as 1843 he went to St. Louis. In 1844 he experienced Nauvoo. With Brigham Young, Willard Smith and other church leaders he crossed the Mississippi when that group designed the trek westward. Mr. Little, however, went back to St. Louis where he established a grocery business.

In the Salt Lake Valley, when he finally arrived, he bought an extensive piece of property west of the Jordan River, built a dam in the river costing \$12,000, and irrigated the land. He held this valuable farm until his death.

Feramorz Little and Fannie Marie Decker were married on February 12, 1846 by Brigham Young. Feramorz fathered twenty one children. He was married to Julia A. Hampton, Annie E. Little, and Rebecca E. Mantle, as well.

Exciting were his adventures as a young man when in 1851 he contracted to carry the mail across the plains. His responsibility to the postal service was

to carry the mail from Salt Lake City to Independence, Missouri. This he did for two years and eleven months. The assignment was filled with many recorded misadventures and hardships, including serious brushes with death during heavy winters, an injured ankle which immobilized him for a time, miserable camps in which he nearly perished, attacks by wolves, and teams of horses and mules which survived on beef in lieu of normal fodder.

In 1853 he bought an interest, with Brigham Young, in a flour mill in Sugarhouse Ward, located in south east Salt Lake. Then, in 1854 he, with Brigham Young and others, became interested in the lumber business. Feramorz supervised the building of the Big Cottonwood Canyon road and five sawmills on the canyon stream. Later on, he established the firm Little and Decker, which became the leading lumber company in Utah. More than a million feet of lumber were produced annually, aiding the growing city of Salt Lake.

The First Presidency of the Church, in 1863, called Mr. Little to attend to the outfitting of that season's emigration to Utah. This he did with distinction traveling back and forth across the plains, providing required items for the long trek west.

In 1872, George A. Smith was called by Brigham Young to gather a party which would travel to Palestine to follow-up Orson Hyde's historic dedication of that land in 1842. Feramorz Little was honored with a call to go. His daughter, Claire, traveled with the group. The itinerary took the company to England, France, Italy, Egypt and Palestine. The return trip was through Constantinople, Vienna, and England again. The year long journey ended when they arrived home on May 21, 1873, the company having fulfilled assigned goals and objectives. This odyssey was well documented by detailed letters.

Feramorz was called on a mission to Independence, Chicago, New York and the Hill Cumorah in 1875. While

away, he was elected to the position of Director in the Utah Southern Railroad Extension Company.

His career climaxed when he was elected Mayor of Salt Lake City on 14 February 1876, a position he held for three terms. In 1876, he built a residence on the corner of First South and Second East for \$40,000. It was known as the most elegant and substantial private residence in Salt Lake City, rivaling some say, Brigham Young's beautiful Amelia Palace on South Temple Street.

During his tour of duty as mayor, many significant projects were undertaken. Among them were the establishment of Liberty Park, the Jordan and Salt Lake City Canal Extension of water works, a park by City Hall, improved streets and a public home for the poor in the area of the 13th Ward.

Death came to the 61 year old Feramorz Little on 15 August 1887. As was the practice then, the funeral was held in his handsome residence. Church leaders, lay members, and most of the prominent gentile business men of the city were represented at the event. He was known for integrity and uprightness, and a determination to administer the affairs of the municipality faithfully, honestly and to the best of his ability. □

Note: Feramorz Little was the great grandfather of Ruth Horne Lundgren, wife of the author.

PIONEER

Contributors

Because the editing staff of the Pioneer would like to produce the magazine in a timely and cost efficient manner, we will no longer be accepting items beyond the deadline date. Also, hand written items will no longer be published. Please do not send articles in all Upper Case or in unusual type faces and please label all pictures on the back.

We are receiving articles that are not timely. We want to publish more items of a current nature, please keep us informed on your chapter.

Many of you are using computers to write your articles, it would be extremely helpful if you would submit your article on disk along with a printout. Please label your disks clearly, so we can return them.

Thank you for your assistance and all your wonderful contributions. Keep them coming!! □



IN HONOR OF GREAT-GRANDFATHER JONATHAN HARRIMAN HALE AND GREAT-GRANDMOTHER OLIVE BOYNTON HALE

Everett Hale Call

He joined the Church in Dover, New Hampshire in 1834, and became Branch President. He married Olive Boynton, sister of Henry F. Boynton, of the Council of Twelve.

He was a mission companion of Wilford Woodruff, and they were the first missionaries to any Island of the Seas, Fox Island, Nova Scotia.

Five of the Quorum of the Twelve traveled Eastward on their mission to the East in his wagon.

He became Bishop of the Ninth Ward in Nauvoo, and was among the first to leave there and start West in February 1846.

They lost two children, then in September of 1846 both parents died, and also two girls died, leaving four orphans, ages 17, 16, 14 and 10.

Before the parents died they had the children promise to continue West with Heber C. Kimball Company, which they did, arriving in the valley September 24, 1847. My grandfather Aroet Lucius Hale was the oldest child of the four orphans, settling in Salt Lake City, Grantsville, Utah, Moapa (Muddy Mission) Nevada, and Afton Wyoming, where my Mother Louie Ann Hale Call became the first white girl born there. (Others were "first born" in adjacent areas in Star Valley.)

They had helped build up the church in Kirtland, Independence, Far West, Nauvoo, and on the way, at Winter Quarters.

The children kept their promise and were valiant in Utah, Nevada, California, Idaho and Wyoming. Their unusual activity in the Logan Temple was reported in the papers at Logan and in the histories of many people. (*See the accompanying article from the Roskelley Family Record.*)

What a Heritage! What an example of faithfulness! We are very grateful for all the pioneers, about 6,000 of which died on their way to the Valleys of these Mountains.

Article taken from the Roskelley Family Record

Jonathan H. Hale, Blackfoot, Idaho

When the Hale family worked in the Logan Temple in the winter of 1888-89, they arranged with Brother Samuel Roskelley to prepare the sheets for Temple work. A great deal of Temple work was done during the following years.

In 1903-1904 Brother Roskelley's health began to fail and he decided to give up all his record work. He brought the Hale records to Sacrament meeting one Sunday and gave them to father, Alma H. Hale, and told him it would be necessary to get someone else to take over the books.

During the following week, father was very depressed and worried all the time, and was hardly able to work or eat. He could not decide what to do, for neither he nor any of the Hale family knew how to proceed with the work. A great deal of information had been gathered, and the family made it a matter of prayer, morning and evening, for a whole week.

The next Sunday at meeting Brother Roskelley came to father and said, "Bring the records back to me. I have to finish them." Then he told father and me this story:

"Friday evening as I was returning home from the Temple, near Hyde Park, a messenger on a white horse appeared by the side of my buggy and said he wanted me to finish the Hale record. He assured me that the work was done right and that it was all being accepted. He said thousands of members of the Hale family were anxious that the work go on. I explained that I was too busy to do any

more record work, and that my health would not permit it. Then the messenger made me this promise: that if I would continue, the Lord would bless me with health and strength, and the way would be opened so I would have the necessary time to do the work. He stayed by my side until I finally promised to do it, and then he blessed me and disappeared."

When Brother Roskelley described his messenger to father he answered, "Why, that was my own father, Jonathan Harriman Hale, the first of the Hales to join the church in 1834. He died in 1846 at Winter Quarters."

When Brother Roskelley finally finished the record he said that the greatest load he had ever carried was lifted off his shoulders. He had made a promise to a Heavenly Being and couldn't rest until the work was completed. He enjoyed much better health and found more time for the work than he ever hoped for.

When the last of the Hale sealing was completed, the Temple was filled with light on Friday and Saturday nights, and the whole outside of the building shone with a pale pink glow. Hundreds of people saw it and marveled at the sight, for there were no electric lights at the time.

When President Marriner W. Merrill reported the incident to President Wilford Woodruff, he asked what special work had been done in the Temple. President Merrill told him of the unusual activity of the Hale family and how they had accomplished so much in such a little time. President Woodruff said the Hale family had been privileged to come from the Other Side to celebrate the occasion in the Logan Temple. □

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THOMAS MOULTON

Pioneer of 1856

*Thomas G. Hawkins, great-grandson
President, Olympus Hills Chapter*

Thomas Moulton was born 10 November 1810 at Irchester, England. He was the son of William and Sarah Home Moulton and his father died when Thomas was 2 years of age. Because of his father's premature death, Thomas was forced early in life to become a child laborer, living 14 years with a family named Tunnel.

At the age of 22 Thomas married Esther Marsh who was eight years his senior. They had two daughters: Susan, born in 1834 and died two years later; and Sarah, born March 5, 1837.

On February 25, 1839, Esther Marsh Moulton died, leaving her husband and two year old daughter Sarah. In April, 1840, Thomas Moulton married his second wife Sarah Denton. She was the daughter of Charles Denton and Charlotte Bassfield.

By 1838 several branches of the Church had been organized in England. The missionaries were making many converts to the Church. Thomas Moulton and his wife had become interested in the Latter-day Saint teachings and were baptized December 29, 1841. However, it was not until 1856 that they were able to emigrate. In the meantime, their first six children were born in Irchester, England. The children were: Mary Ann, William Denton, Joseph, James Heber, Charlotte and Sofia Elizabeth.

In England, Thomas Moulton was a farm laborer, and the undertaking of preparations for emigration of a family of nine with a new member momentarily expected was no small task. Sarah, his oldest daughter by Esther Marsh, was now a young lady of 19. His other six children, by Sarah Denton, ranged in age from three to fifteen.

On May 3, 1856, the Moulton family set sail on the ship "Thornton" from England with 764 passengers.

While crossing the Irish Sea, Sarah Denton gave birth to her seventh child, Charles Alma. After a six-week trip by water, the family of ten, arrived in New York harbor on June 14, 1856, and embarked by railroad for Winter Quarters, later leaving for Iowa City, where they arrived on June 26.

Upon arrival in Iowa City they found the handcarts were not ready, which

caused three weeks delay. Two hundred and fifty handcarts had to be made, many of them from green, unseasoned lumber, and were unable to stand the strenuous test that they were subjected to. Several carts had to be abandoned on the plains.

The Thomas Moulton family was assigned to the James C. Willey company, composed of 500 saints, including more than the usual number of aged.

The first 200 miles of their journey was over beautiful grassy plains, with flowers and wild fruits and plenty of fish in the streams.

When they reached Florence, Nebraska, it was necessary to repair many of the carts. Some couldn't be repaired and had to be left by the wayside. The travelers were becoming tired and weary and unable to push or pull the heavily-loaded carts. All unnecessary things were discarded. The wagons and cattle were taken by the Indians, and provisions were becoming so low that food had to be rationed. Many became ill and deaths increased daily. Along with these and other difficulties, winter set in early and men, women and children were forced to wade through freezing streams, and to sleep in the open with insufficient bedding. Through deep snows, piercing winds and freezing temperatures the company struggled on. Sixty-six of their number died.

Some Mormon missionaries returning from England overtook and passed the company and reported its plight to the Church presidency in Salt Lake City. Immediately rescue parties were sent out carrying wagon loads of provisions, clothing and bedding.

The Moulton family arrived in Salt Lake City on November 9, 1856, without losing one member of their family. However, their third son, Heber, had had several fingers on his left hand frozen so badly that they had to be amputated on reaching Salt Lake.

On December 5, 1856, their oldest daughter, Sarah, was married to John Bennett Hawkins, an established blacksmith, who had been a member of the rescue party sent out by President Young. They made their home in Salt Lake City, where they became a prosperous and influential family.

Three weeks later the Thomas Moulton family moved to Provo, where

he worked as a farm laborer. Here their eighth child was born, Thomas Denton, on October 29, 1858. He died 10 months later. Here also their daughter, Mary Ann, was married to Fredrick Giles. She was the mother of Fredrick W., John T. and Sarah Giles Mahoney. Mary Ann and Fredrick moved to Heber, where she died at the age of 28.

In 1860 the Moulton family moved from Provo to Heber. As the settlers were having trouble with the Indians, they took refuge in the log fort built in 1859 and 1860.

On September 16, 1860, their ninth child, John E., was born and three years later the tenth and last, George Franklin. After moving from the fort, Thomas Moulton built the rock house on Second North and Second West. He and his wife were both systematic and methodical in their work and planning. They did their share in helping to pioneer Heber Valley.

Before leaving England, Thomas Moulton felt a little hesitant about undertaking such a long and strenuous journey. His wife went to see one of the brethren, who gave her a blessing. He promised her that she would make the journey safely without the loss of one member of her family. Although their trials were severe and the baby, Charles, reduced to a near skeleton, their children who crossed the plains married and reared families.

He was a Blackhawk War veteran in the infantry company of John Gallager.

Sarah Denton Moulton died July 7, 1888 at Heber, and her husband, Thomas, on April 17, 1892.

Reference: "How Beautiful Upon the Mountains", p. 526-527. Wasatch County- Daughters of Utah Pioneers □

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Ammon Tunis Rappleye

Janell Kleinman Nichols,
Great Grand-daughter

This history has been edited and condensed from a collection of histories in the possession of the writer. Those histories are lengthy and start with the Rappleye family in 15th century France.

In the early part of the 17th century, a group of Holland merchants founded the Dutch West Indies Company and in 1623 they sent the good ship Unity with a party of Walloons to establish trading posts on the Hudson River, thus becoming one of the earliest settlements in America. Among these people was Jan Joris Rapalje. He had with him his young bride, Catelyn Trico.

On June 9, 1625, Jan Joris and Catelyn de Rapalje became the parents of their first child, a daughter, Sarah, who had the distinction of being the first child of white parentage born in the New Netherlands, (New York, as we know it today).

In honor of Sarah's being the first white child born in the settlement, the authorities gave her a tract of land next to her father's farm. This farm is now the site of the U.S. Navy Yard. Sarah grew to womanhood and was a person of great talent and physical vigor, and during her long life, became the social leader of Brooklyn. She married twice and was the mother of 14 children. Through her second husband, she became an ancestress of the Coryell family, whose ferry on the Delaware River played such an important part in transporting General Washington's Army during the Revolutionary War.

There were 10 more children born to Joris and Catelyn, through which they became progenitors of most of the old families of New York who took such pride in their Dutch ancestry.

During the years, the spelling of the de Rapalje name was changed several

times, and different spellings were used by many different people. (This history uses the spelling of the name as we know it in our family).

One son of Joris and Catelyn was given the name of Jeronimus, and it is through him the Ammon Tunis Rappleye, our Mormon pioneer ancestor, descended. Jeronimus was a man of importance in both Brooklyn and New York, as a farmer, merchant, Justice of the Peace, and Deacon of the Church. He also owned and operated several ships, and was considered to be a very wealthy man.

Several families of the Rappleyes moved into New Jersey during the 18th century. Then in 1785 many descendants of the early settlers emigrated to the Lake Country of central New York. Among these were several families of the Rappleye family. They established themselves in the township of Ovid, Seneca County, and here in 1807, Ammon Tunis Rappleye was born. The Immigrants in that area were imbued with strong religious beliefs and between 1800 and 1831 they established 8 of the 10 Dutch Reformed Churches in their neighborhood.

Ammon Tunis Rappleye, (known as Tunis), the son of John Ransom Rappleye and Margaret Tillier was born February 2, 1807 in Ovid, Seneca County, New York. He was baptized a member of the LDS Church on November 20, 1832, just two years after the organization of the church. He was the only member of his family to join the new church.

At the time of Joseph Smith's instructions, through revelation, to go to Kirtland, Ohio, Ammon Tunis Rappleye went with the saints. He took part in the building of the Kirtland Temple. It is recorded in the Prophet Joseph's History of the Church that seventy men were called by the Prophet to receive a special blessing for the faithful performance of work assigned them on this building, and Tunis Rappleye was among this group of men.

Shortly before this cherished blessing was given he was married to Louisa Elizabeth Cutler, daughter of John Alpheus Cutler and Lois Lathrop, by the Prophet Joseph Smith.

The Saints remained in Kirtland long enough to witness the completion

and the dedication of the Temple on March 27, 1836, and to receive the rich fruits of the labors in the visitation of the Savior of the World, Moses, Elijah, Elias, and other heavenly messengers, each delivering the keys of authority held by them in ancient days, to the Prophet Joseph Smith. Hundreds of the Saints also received a "Pentecostal baptism in the fire of the Holy Spirit". Tunis and his wife were there to partake of this marvelous joy and be prepared with the Saints for the great events to follow.

The pointing finger of the Lord directed the Saints onward in the westward call to Missouri. Here we find Tunis Rappleye and his wife, parents of their first child, born December 21, 1836, at Crooked River, Missouri.

Some time later, the Saints were driven from Missouri, and going eastward again, they located in Nauvoo. It seems that the Tunis Rappleye family did not reside in Nauvoo, for the records show that two children were born in Macedonia, Hancock County, Illinois. It is assumed that the Rappleye's did eventually move to Nauvoo as Louisa Cutler Rappleye received her endowment in the Nauvoo Temple, along with her father's family on December 29, 1845. Tunis Rappleye, for some reason was not one of the Saints to receive his endowments at this time. He was endowed later in the Old Endowment House in Salt Lake, and his wife was sealed to him on June 3, 1856.

As the Saints were being sent out of Nauvoo, Tunis Rappleye was given the assignment to drive a team of President Young's across the plains to the valley of the Great Salt Lake, arriving there on July 24, 1847.

Louisa had stayed at Council Bluffs, Iowa, while her husband had gone ahead on the westward trek, but he made several trips back and forth assisting other immigrants on their way to the valley. Finally in 1853 Tunis took Louisa on to Utah. She had given birth to several children while at Council Bluffs, and then in Utah gave her life in the birth of another son. She and Tunis were blessed with 9 children, 3 died in infancy.

After the death of Louisa, Tunis was married to four other wives. (The histories from which this is written do not have record of who these women were or what children were born to them.)

Ammon Tunis Rappleye died December 25, 1883, at Kanosh, Millard County, Utah. □

PIONEER DEADLINE

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AFFECTS OF THE MILITARY ON THE UTAH PIONEERS

*Excerpts from a speech given to Canyon Rim Chapter by
Sterling R Ryser, Major General Retired*

Editor's Note: The Utah Pioneers represented liberty, justice, and freedom. While the country in which they lived failed to give them those blessings, they were willing when called upon by the government to respond to a call to defend that government. The information here given covers military aspects in major Mormon events.

The Nauvoo Legion

Because of persecutions in Missouri, some at the hands of the State Militia, leaders of the L.D.S Church, wisely concluded that they could not trust any state militia not under their control. When in Illinois, these leaders asked the question; "If Illinois law requires service of virtually every man in the state militia, why not create a Mormon militia, at least in Nauvoo? On February 3, 1841, the Governor and the state legislature agreed, and the Nauvoo legion was born.

The Nauvoo legion was independent but also part of the state militia. Members were required to perform the same amount of military duty as the rest of the Illinois militia. Within fifteen days of becoming a resident of Nauvoo, eligible males were required to join the legion, unless exempted by law.

When activated, a city ordinance specified that the commander of the legion should hold the rank of Lieutenant General. This is the same rank held by George Washington. Both Joseph Smith and Brigham Young held the rank. It was not used again until Ulysses S. Grant during the Civil War.

Governor Ford, in a letter dated December 12, 1843 to General Joseph Smith, made it clear that the legion "could not be used to suppress, prevent or punish individual crimes..."

Interestingly, the word "legion" is a Roman army term for 10,000 officers and men. The Nauvoo legion was divided into two cohorts, also a Roman term for 1,000 officers and men. In April of 1841, at the Nauvoo Legion's first parade, General Smith reviewed 14 companies with a band and artillery. By May 1842, the legion had grown to 26 companies - more than 2000 men and officers. When the Prophet died, the legion had no fewer than 5000 men and was considered the "largest trained soldiery in the U. S. excepting only the U. S. Army."

While there are no known photographs of the legion in Nauvoo, artists tend to portray its members in resplendent, identical dress. Eye witness writings indicate this was not the case. They do report that high ranking officers were attired in colorful, flamboyant uniforms. Enlisted men, however, wore whatever they could piece together. No two were alike.

Nauvoo Legion parades were held on the first Saturday of May, September, and on July fourth. They took place on the parade ground near Joseph Smith's farm east of Nauvoo. They featured a speech and an inspection of the troops by the Commander in Chief, Joseph Smith. On one occasion, Judge Steven A. Douglas, adjourned the circuit court, then in session in Carthage, and came with some of the principle lawyers to see the splendid military parade of the legion. Afterwards the Judge and other guests dined with the Prophet in his home.

The parade of 16 September 1843 was apparently the last. Many non-Mormons viewed the legion as a threat. When newspaper reports about the legion, as well as anti-Mormon propaganda increased, the non-Mormon fear of the Saints was raised to hysterical proportions, Governor Ford decided to pacify the non-Mormons by disarming the Nauvoo Legion.

This notwithstanding, two months after the death of the Prophet, the second cohort of the Nauvoo Legion received orders from Brigadier General Charles Rich to parade, "armed and equipped". Brigham Young gave the responsibility for training the legion to General Rich, who quietly and efficiently set about turning it into a no-nonsense fighting force.

Also of interest is the fact that on October 9, 1845, three months after he had demanded the legion to return state owned weapons, Governor Ford wrote a letter to Brigham Young stating, "The sheriff of the county may want a military force to guard the court and protect it or its officers, from the violence of the mob. You are hereby ordered and directed to hold in readiness a sufficient force under your command of the Nauvoo Legion." Hyrum Smith, before his death, had prophesied that the Governor would call the Nauvoo Legion to maintain the supremacy of the law.

The Nauvoo legion created by Joseph Smith from impoverished and humiliated refugees, a disciplined military force with the capability of protecting the innocents. When the Nauvoo Legion accompanied the Saints across the Mississippi in 1846, they were still defiant, under arms and had strength, discipline, and zeal to build even mightier cities in the West.

The Mormon Battalion

The pioneers were at Mt. Pisgah, 30 miles from Garden Grove, Iowa, when Captain James K. Allen, having been instructed by President James K Polk, approached Brigham Young with a request which had great and lasting meaning. After shameful treatment of the Mormons, the President of the United States asked them to furnish 500 men, a brigade, to help in the Mexican War of 1846. Church leaders agreed to demonstrate their basic loyalty to the country. There were considerable financial advantages. The men called up were allowed to wear their own clothing, thereby saving their uniform allowance. Pay would be \$12.50 per month, a great help to the deprived Mormons. A real advantage was the fact that many men would be transported West at government expense. On July 13, 1846, the first companies were formed. A battalion of 549 officers and men, 60 women and some children was recruited. The march they contemplated was perhaps the longest in U. S. history, beginning on July 20, 1846, The route was south to Leavenworth, Kansas, where the men were outfitted for the long march.

No Mormons were killed during the entire march, however, two men died enroute. One of them, Samuel Boley, died only 28 miles from Council Bluffs.

Under the command of General Stephan W. Kearny, the Mormon Battalion left Fort Leavenworth on August 13, 1846, following the Santa Fe Trail. On August 27, Captain Allen died. The Mormons held a memorial service for him.

When the battalion crossed the Arkansas River at Ingalls, Kansas, the first of three sick detachments, 10 men and several families, was sent back to Fort Pueblo, to spend the winter. These people met the Mississippi Saints there and joined Brigham Young at Fort Laramie in the summer of 1847.

Advance companies of the Mormon Battalion reached Santa Fe, New Mexico on the evening of October 19, 1846, 800 miles from Leavenworth. Ten days later, the march began again. Six miles later a second sick detachment of 86 men, 20 women and several children was sent to Fort Pueblo. On

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December 11, 1846, the battalion, now reduced to the strength of 339 trail-hardened men fought its only engagement of the Mexican War. This was a battle near Charleston, Arizona, against a herd of bulls. One man was gored in the leg and 60 or 80 bulls were killed.

The march continued through Tucson to Yuma, through the Imperial Desert to Mexicali, Mexico, on through Box Canyon to the famous San Louis Rey Mission. They then went south on the El Camino Real to San Diego, arriving there January 29, 1847. After routine duty there, the battalion was disbanded. Of those discharged, 81 reenlisted staying through the winter at Sutters Mill. Most, however, returned to Salt Lake City, arriving on October 16, 1847.

The entire trip of 1125 miles took 85 days, or about 13 miles a day. This historic march is commemorated by a monument on the Utah State Capitol grounds. This monument cost at the time of its dedication over \$200,000. The comparison with the total pay of the battalion soldiers, about \$75,000, is very interesting. A monument also stands in San Diego, California, recalling the great efforts of these early pioneers.

THE UTAH EXPEDITION OR THE UTAH WAR

Only ten years after their arrival in the Salt Lake Valley, the pioneers again faced possible persecution. Newly inaugurated, President James Buchanan ordered the War Department to "spare no expense in baring the long arm of Federal authority against the obstreperous insurgents", the Mormons.

The Mormons were given no notice of this action, neither, of course, did they have opportunity to respond to charges. In February of 1856, Feremorz Little and Ephraim Hicks, having returned to Independence, Missouri, on official business, heard the story of the arms move to Utah, but did not report the rumor because they did not believe it.

Later, in July of 1857, A. O. Smoot, on his way east, met a government wagon train going west. His suspicions were aroused and confirmed. He decided to return immediately to Utah. Near Syracuse he met Porter Rockwell bringing east-bound mail. Porter made arrangements for someone else to carry the mail and he, Smoot and Judson Stoddard made haste to Salt Lake City. It has been said that they covered 100 miles in a day, with Porter driving the wagons.

When on 23 July 1857 they arrived they found that Brigham Young and 2600 Saints were at Silver Lake, Big Cottonwood Canyon, preparing to celebrate the 10th anniversary of the entrance into the valley.

When Brigham Young learned of the report, he was indignant and declared he would resist to the last man. The U. S. Army was denounced as an illegal mob. Martial law was declared and the Nauvoo Legion was activated. A total of 1100 men was gathered from all Mormon settlements, equipped with weapons, horses and other material. Agents and Saints were sent to every camp of the approaching army. Brigham Young's plans were to avoid bloodshed, but to destroy supply trains, burn all forage along the trails to Utah, take all horses and cattle of the expedition and return them to Salt Lake. A scorched earth policy for Salt Lake and Utah was adopted. All cities were to be evacuated and destroyed.

Apparently neither the officers of the approaching army nor the leaders of the Church understood the purpose of the Utah Expedition. According to a house document, appointed government executives in the territory were to be given assistance in carrying out their duties and the army was to restore

order, the Federal Government believing U. S. authority was challenged in Utah.

Many courageous tales have been told of the Mormon defensive activity. One report revealed that 1000 head of army cattle were driven into the Salt Lake Valley. Wagon trains were intercepted. When one was attacked, its Captain pleaded, "For God's sake don't burn the train." The Mormon leader, Lot Smith, replied, "It is for his sake we are going to burn it. Take what you need and get back to base." The rest was torched.

Porter Rockwell was sent to burn grass on the Fort Hall route and all other routes to the valley. His men hung like wolves on the flanks of the army, running off stock and destroying supplies.

Things were going badly for the government army and so in the Spring of 1858 a meeting was arranged between Governor Cummings and Brigham Young. An agreement was reached which allowed the army to enter the Salt Lake Valley and to allow the Governor to take over administration of the Territory. Two thousand five hundred troops plus one thousand civilians marched down South Temple. There were no cheering crowd, a stony silence met them. All homes in the valley were ready for burning. As a point of respect, Col. Phillip St. John Cooke removed his hat during the march through the city.

A permanent camp was founded in Cedar Valley. It was known as Camp Floyd after the Secretary of War. Mormons who worked on the camp were paid \$3.00 to \$7.00 a day, money the likes of which some of the men had never seen before. Barter and sales to the army were brisk at high prices.

When the army's usefulness was seen to no longer exist, army surplus sales began. Records show that four million dollars worth of surplus items were sold for \$100,000. Brigham Young bought \$40,000 worth himself.

In July of 1861, the last of the troops left. The post flag pole was given to Brigham Young. This tremendous effort on behalf of the U. S. Government actually ended as a benefit for those who lived in the Utah Territory.

THE ESTABLISHMENT OF FORT DOUGLAS

When, early in 1861, rumblings of the approaching Civil War were evident, the War Department gave thought to protecting the overland mail route to California. On July 24, 1861, orders were given to activate military protection which would be appropriate. Units from California were assigned to guard the Carson Valley to Salt Lake section. Patrick Edward Connor, a colonel, received orders on July 5, 1862, to move a column of soldiers to Utah. A week later Connor, Commanding Officer, with troops which included 1000 infantry, 500 cavalry, a battery of field artillery and 200 wagons started for Utah.

The march halted at Ruby Valley (northeast of present Eureka) temporarily, while Connor proceeded by stage to Salt Lake City, to look over the situation. His report was very uncomplimentary. He noted that Fort Crittendon, an active post during the Utah War, was in ruins. He also declared that the \$15,000 now being asked for the property was too high.

He proposed to locate closer to Salt Lake City, on a plateau three miles east of the city. He said the position commanded Salt Lake and a thousand troops there could be more efficient than three thousand on the other side of the Jordan River.

Delayed at Ruby Valley by an expedition against the Indians, the troops were unable to resume their march until October of 1862. Fifteen cold and miserable days later they arrived at Fort Crittendon. Then on October 20, 1862, 750 men made a speedy 15 mile march, crossing the Jordan River at 2:00

p.m. Salt Lake was a welcome sight to Col. Conner's men after their 100 day march from California

There was no cheering or jeering from the people lining Salt Lake's streets as the troops arrived. Chaplain John H. Anderson of Connor's army wrote: You may imagine our surprise ... as the column marched slowly ... into the streets which receives the overland stage, up between the fine trees, the sidewalks filled with many women and countless children, the comfortable residences, to Emigration Square, the theater (Salt Lake Theater) and other notable landmarks ... to the governor of the territory's mansion."

After appropriate remarks from the governor, the march through the city resumed, with bands of the command continuing their flood of music." A spot beyond the city, between Emigration and Red Butte Canyons, was elected for the post. The place was known as Camp Douglas, later Fort Douglas.

Colonel Conner drew a hasty conclusion about the Mormons in a report dated September 14, 1862, sent to Lt. Col. R. C. Drum. He said, "It would be impossible for me to describe what I saw and heard in Salt Lake, so as to make you realize the enormity of Mormonism; suffice it that I found a community of traitors, murderers, fanatics ... Brigham Young rules with despotic sway, and death by assassination is the penalty of disobedience to his commands."

Historians differ in their opinions of Connor. One author wrote, "Bellicose Colonel Conner, officially assigned to protect the overland mail an easy matter, assumed the undelegated function of combating Mormonism. ... His ill defined fear (of the Mormons was unwarranted and unjustified, and destructive to the success of an important and unfinished experiment in Mormondom ... He must be regarded as an unfortunate obstacle to progress, a retarding factor to the advancement of society."

Promoted to General, Connor decided to oppose the Mormon owned Deseret News with a publication of his own. On November 26, 1863, the first issue of "Union Vedette" was published. It was a post newspaper, but in tone was strongly anti-Mormon. While there were other newspapers in Utah in 1864, the Union Vedette became first issued on a daily basis. It continued publication until about November of 1867.

Connors left the army in March of 1866, but remained in Utah where he died on December 17, 1891. Three days later he was buried at the Fort Douglas Cemetery, the very place where he camped when he first entered the Salt Lake Valley.

Fort Douglas has remained a vital organization in the Salt Lake Valley through several subsequent wars. In 1993, except for a reserve base, it was closed as the viable army post it has been for over one hundred thirty years. □

"Buchanan's Blunder" ***(As John Lowe Butler Saw It)***

Dr. Stephen L. Alley, Mills Chapter

The expedition of Johnston's army into Utah was needless, expensive, and enormously idiotic. Buchanan showed himself to be a dupe at best, and an opportunistic, greedy, crowd-pleaser at worst. Historians who have studied the expedition, called it "an army of occupation that never needed to be sent."

The pioneers, in late 1857 awaiting the army, certainly were aware of its character, and their mingled exasperation, frustration, and resentment come to us over the years through a variety of voices. One of these belongs to John Lowe Butler, a convert who was born and raised in the same Simpson County area in Kentucky that produced so many Mormon stalwarts. He was baptized by James Emmet, the same day that David Lewis was also baptized by Emmet, John's wife was baptized also, along with "some six or eight others," and, he says, "there were more baptized after that," until there were twenty-two. John tells us that Emmet and Peter Dustin then organized a branch, "ordained Benjamin Lewis an Elder and me a Teacher."

John went through the Nauvoo experience, and while there, was one of the bodyguards, "life guards," he calls them, of Joseph Smith. He moved on to Salt Lake, was sent to Spanish Fork as a

bishop in the early 50's, and in 1857 we find him overwhelmed with the work of the new settlement, but thoroughly enjoying it.

"The spring was beautiful and the folks were busy putting in their grain and garden seeds and everything looked fresh and beautiful. We were all enjoying ourselves and living happy, while in the United States they did not know what to do. They went to work and fitted up an army with everything that an army would want to go anywhere in the world, the best fitted out company or army in the U.S. or any other country ever turned out. They started for Great Salt Lake City: there was three thousand men that bore arms, besides teamsters and herders, and there was about ten or a dozen trains loaded with provisions. These trains were ox teams and baggage wagons with six mules on each wagon. the best mules that the United States afforded and new harness. They had their cannon with them and was going to sweep the Mormons from the face of the earth. Their Commander in Chief was General Johnston and there was Mr. Cummings, who was going to be Governor of Utah Territory. Well, on they came. We raised our crops and enjoyed ourselves." It is a little hard to follow John's account of the invasion. He inter-

spersed comments on it among long sentences describing his wife's genealogy, the activities of the Indian agent ("He done a great deal of good at that time in giving employment to about fifty hands and putting a little money in circulation."), and his own domestic concerns. Then: "Brother Brigham sent down for a company of men to go out on the road for the army [was] on our borders and that he was not going to let them come in. He put the territory under Marshal law."

After telling that he "gathered up men and sent them out on the road into Echo Canyon, I also sent men up Spanish Fork Canyon to explore a little," John launches into a full description of the affair. Up to now he seems to have regarded it as nothing more than a nuisance that was to be brushed off in order to let the pioneers get back to work, but now he takes relish in the story: "There were several thousand of the boys out in the mountains and Lot Smith was Captain over the mountain rangers and was scouting about over the mountains, sometimes here and sometimes there; sometimes right in sight of the soldiers and then right away from them."

It is a good description of what we now know a guerilla warfare, much of it based on deception. There is a positive

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glee, a grim glee, but glee nevertheless in much of Butler's story here on.

"General Daniel H. Wells was out among the boys giving them orders what to do. He had them build batteries on the top of the mountain"—from other sources come description of smooth logs painted black to look like cannon—"and pile rocks so that if the enemy came they could roll rocks upon them and they would be dash to pieces, and the Canyon was narrow for three or four miles down and there was no chance to get in but by this road, but the army would not come in but they camped upon Hams Fork. Lot Smith went out upon the road to the Big Sandy and burned up seventy-five wagons for Miller and Russel"—a private contractor hauling for the army—"freighting provisions for Uncle Sam and he went up to the wagon master and told him to coral (sic) his teams. He wanted to know by what authority he had to tell him to coral his wagons. Lot told him by the authority of this revolver and he pointed it to his head. He told the men to coral their wagons, they corralled and Lot told the men that if they had anything in the wagons of their own that they could get it out, and he told them to be sharp about it. He then told his boys to set fire to the wagons and run the cattle off up in the mountains. They did so, and the wagons all burned up, and the mark of the fire remained to this day and will do so for years to come."

The cattle were brought in to Salt Lake, where Brigham Young had them turned "upon the good range where they would live all the winter."

One can imagine the dilemma of the army officers. Unknown territory ahead, unknown numbers of men awaiting them, their supplies depleted—what was to be done? Not knowing what to do, they did probably the best thing—nothing. Says John, "They kept on Ham's Fork and went to and fro, up and down and would not venture in any farther, for they thought the mountains were full of Mormons. They camped at last"—at burned-out Fort Bridger—"and the winter set in upon them and they could not stir about as they had done.... Their cattle all died off and their salt give out"—which prompted Brigham Young to send them a wagonful, which they refused, fearing poison—"and there they were poor ignorant souls...."

Johnston probably made the best decision by staying at Fort Bridger. But-

ler says that if they had ventured to come into the canyon "they would certainly have all been destroyed." Still, the winter must have been very uncomfortable. In addition to the rigors of the Wyoming winds and cold, a constant harrying was being carried out by Lot Smith's rangers. They "done the most damage for they would go right into the soldiers' camp and take revolvers and guns from under their heads and not be seen."

No wonder that by spring, as John says, "their wrath was all cooled down and they did not feel so much like fighting Mormons." Instead, they were happy to negotiate and "Governor" Cummings was sent down the canyon to talk with Brigham Young. Here John Butler's glee comes through clear and strong.

Coming down Echo Canyon, Cummings came in the night. "He would come to a camp fire of Mormons. The boys built fires all the way down the Canyon, and they all got to the top fire, and when the old Governor got to the fire the boys give three cheers for Brigham Young. The Governor stopped and spoke a few words to them. He then went on and the boys all started for the next fire and got there before the Governor and were ready to meet him. The Governor stopped and spoke a few words to them thinking that he was speaking to another lot of men. He started again and again the boys started to the next fire and got there before him, and so they kept on doing all the way down the Canyon, and the Governor was never more surprised in his life. He began to be frightened for he really thought the mountains was swarming with Mormons, and he said that he never was more surprised in his life. He said that he did not think that there was one sixteenth part as many Mormons as he saw in the Canyon. The boys had built up about twenty-five fires, and there was about five hundred of them; that would make it appear twelve thousand five hundred in all when the old Governor had only seen about five hundred."

The impression Cummings received, plus the respectful treatment at Brigham Young's hands, may have had a great deal with the favorable report he sent back, saying that the Mormons had been "foully misrepresented, and that he would stand for the rights of the people" of Utah. According to Butler, Cummings said the "leaders of the United States had done very wrong" in sending an army in the first place. □

Chapter Eternal

DAVID F. SAWYER

David Fredrick Sawyer, 91, passed away on June 17, 1993. He was a successful pioneer in the neon sign business. He was born June 25, 1901. He graduated from the Smithsonian Business College in Ogden. He went to SLC to become an apprentice for the Peterson Sign Company. Dave turned his successful business over to his son and son-in-law. In 1952 He received the Silver Beaver Award. He named "Rocky Lomond", the winter face of Ben Lomond Peak for which a scout district was named. He was active in the Ogden Rotary Club, the SUP and the Utah Historical Society. In 1971, he and his wife Bessie celebrated their 50th Wedding Anniversary. She died two years later. In 1975, he married Helen Christofferson of Palm Springs, Ca. They served a mission in Missouri and also served as ordinance workers at the Ogden LDS Temple. Dave became a successful artist. He was commissioned to paint the WSU Bicentennial Historical Collection at the University Library and had several one-man shows. Dave was an active member of the Ogden East 41st Ward and had served in many church callings. He was proud of and loved his family very much. He is survived by his wife, Helen, one son, one daughter, 14 grandchildren, 59 great-grandchildren, five great-great-grandchildren, two brothers and one sister.

JOHN M. TOWERS

John M. Towers, 82, passed away on July 2, 1993. Born April 20, 1911 in Mammoth, Utah to Robert Henry Gilbert and Josephine M. Freckleton Towers. He married Edna Pearl Hans on August 18, 1936 in the Salt Lake LDS Temple. He was engaged in retail and wholesale plumbing in his early years and more recently as a real estate developer and property manager. He was an active high priest in the LDS Church, serving in many positions. He was a member of the Canyon Rim Chapter. He enjoyed the outdoors. Survived by his wife, a son, two daughters, 15 grandchildren, five great-grandchildren and two sisters.

MERRILL D. HYMAS, SR.

Merrill D. Hymas, 87, died August 10, 1993 at his home of cancer. He was born December 25, 1905 in Paris, Idaho to James Arthur and Cordelia Davis Hymas. He attended schools in Idaho, coming to Utah as a young man. Married Ida Delvene Field on October 27, 1927 in the S L Temple, she passed away on August 23, 1968. Married Ione Jensen on May 1, 1969. He worked for Kennecott Copper for 41 years. While living in Hunter, Utah, he and his wife served in the Greensboro North Carolina Mission. Charter member of the Oquirrh Mountain Chapter. Charter member of the Granger-Hunter Improvement District. He was a High Priest of the West Jordan 8th Ward. Survived by his wife, four sons, three daughters, four step-daughters, three brothers, one sister, 32 grandchildren, 43 great-grandchildren.

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